Church Management

VOLUME XXX APRIL 1954 NUMBER 7

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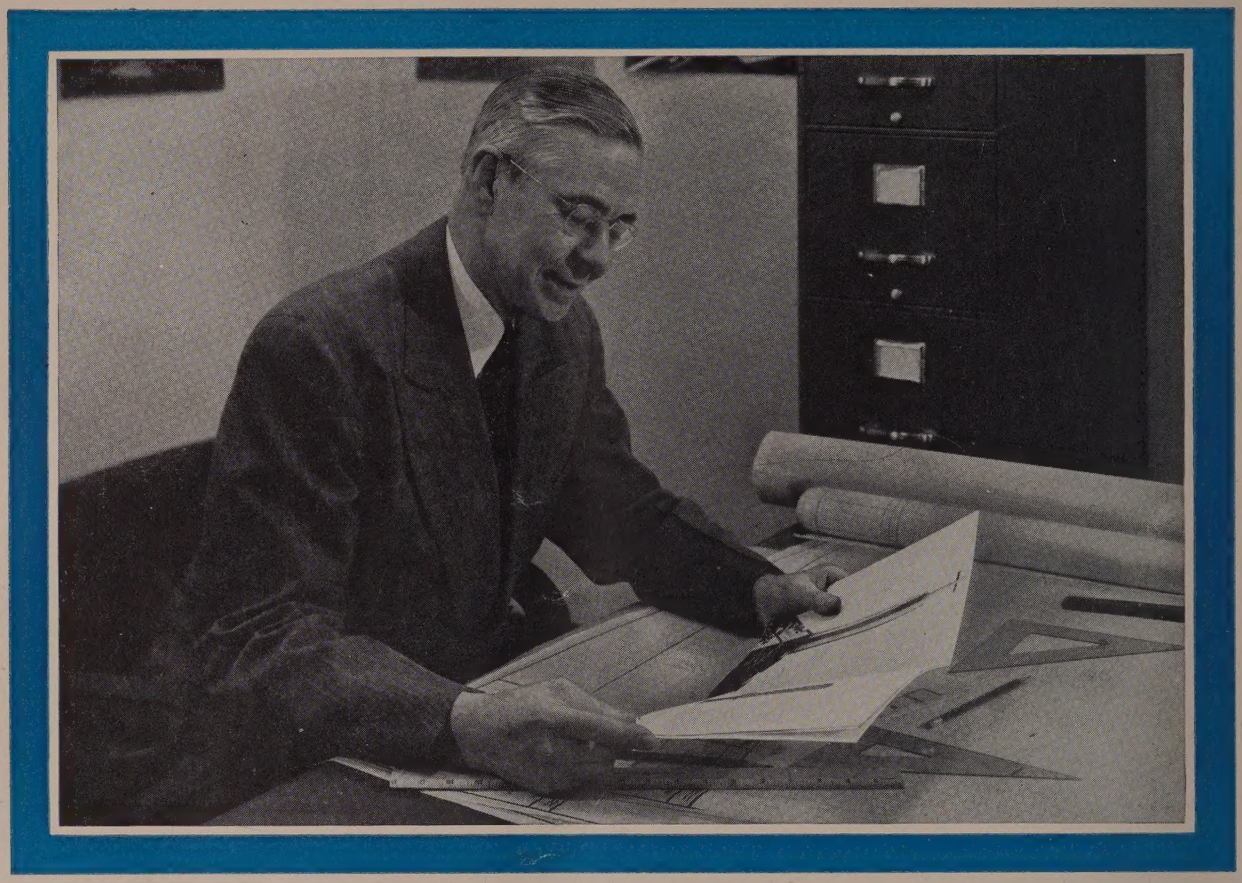

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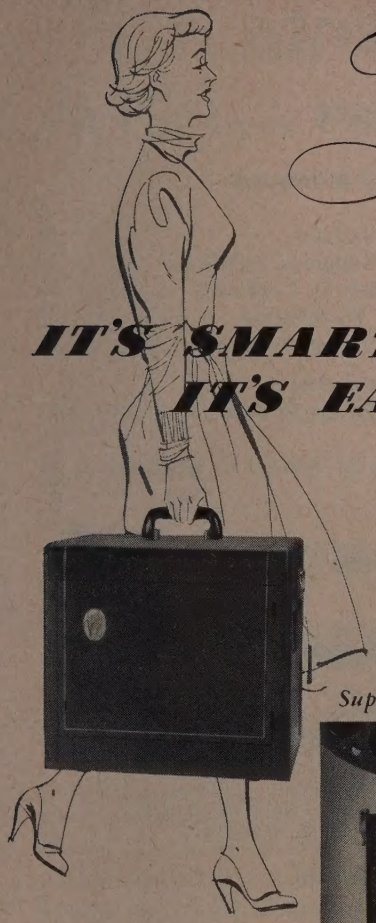

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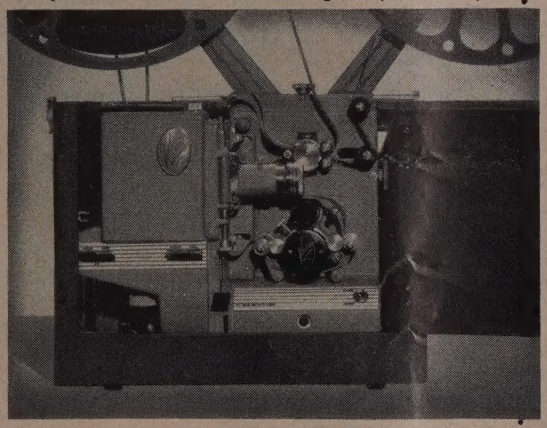

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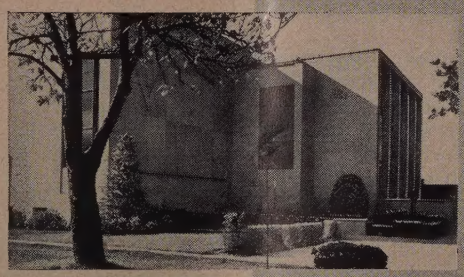

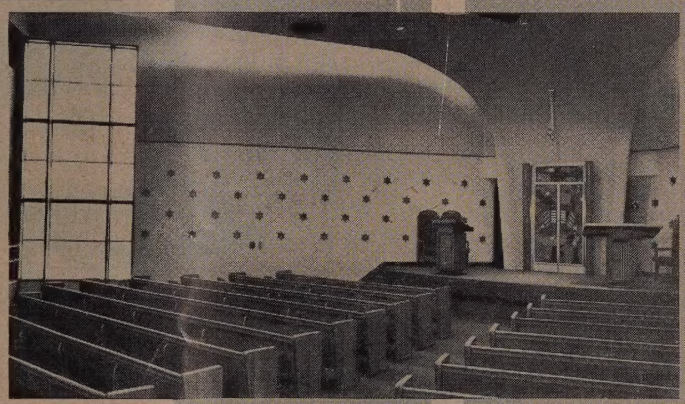

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Selected Short Sermons

by Earl Riney

Love and hate cannot remain together; the stronger emotion inevitably forces out the weaker.

* * *

Fear has defeated many men and women who have possessed the character and the ability to accomplish much.

* * *

Fortunately we do not have to understand in order to be saved; we need only yield ourselves to God as he has revealed himself in Christ.

* * *

A slap on the back can hurt more than a slap in the face.

* * *

God is Love, and Love is Life, and Life is Eternal; this is all we know and it is all we need to know.

* * *

The idea of heaven is as varied as the individual nature of man, reflects his fondest wish, his most urgent longings.

* * *

The reward of a life faithfully lived is not merely joy in heaven but joy which comes from living such a life day by day here on earth.

* * *

Our Lord did show great earnestness about the problem involved in the making and spending of money.

* * *

Nowhere does success succeed so brilliantly as in God's spiritual realm.

* * *

When life doesn't seem worth living, such an attitude is not only unbearable to others—it is also fatal to our own peace of mind.

* * *

The use of alcohol is a symptom of a troubled mind.

* * *

I read that in the Percy Williams Home for retired actors is framed this: "Let's keep smiling. Imagine how disheartening it would be if we were born old and had to look forward to growing young and silly."

* * *

The reason so many people refuse to face facts is that they would have to turn their backs on their prejudice.

* * *

Failure is the lot of him who neglects to use what he has.

* * *

What God rewards is not our gain but our fidelity. (*Turn to page 8*)

Editorials

The Children's Revival

THERE is a great religious revival going on in the United States. It is not a revival of protracted meetings nor visitation evangelism. It seems to be a spontaneous increase in religious interest. It is reflected in increasing congregations, increasing church membership, increased church giving and in the building of thousands of new churches.

This upsurge of religion does not seem to have any conscious leadership. But we think we have found the source of the impetus. It is a children's religious revival. We are in an age when the little children are truly leading.

A generation ago a cry of the church was youth, "Youth for Christ in our generation," our leaders shouted. There is little shouting now but the leadership of the children is obvious.

Back from the wars came our young men. The return to family life was a dream intensified by military service. They looked for homes to house their new families. The older sections of our cities had been taken over by noncombatants. These people were comfortably situated and they had no desire to move. So youth moved to the suburbs.

Perhaps they had not been faithful to the home church. Ours had not been a period of church loyalty. But soon we find the young mother setting out to find a Sunday school for her children. She finds a church; it may be small but it is a church. She finds a seat for her child but the program is inadequate. She volunteers to be a teacher in the church school. The congregation welcomes her but is confused that so many young people, like our young mother, are seeking their church. These young parents are good parents. They may smoke cigarettes and drink an occasional high ball but they love their children. It is not long until the husband follows the wife.

This repeated a few times finds the little church crowded. Then comes the demand for the new church. The young people furnish the leadership and their share of the money. A new church goes up—and it is a church for the children.

These modern churches provide rooms for little children. A generation ago a church building which cost $100,000.00 would have $75,000 invested in the worship unit, and the rest in Sunday school and social rooms. That trend has been reversed. The modern church spending $100,000 would put $55,000.00 to $60,000.00 in educational and social rooms and the balance in the worship unit. If this means a small nave they will plan to have two Sunday morning services to take care of the people.

Children are the important thing. The money spent for an adequate nursery, kindergarten and early grades of church school is well spent. Nothing brings young families into the church as does an adequate program for little children. I am so much convinced of this that I believe that a down town church in a great city could compete with suburban churches if they would spend some money to secure adequate rooms for little children and publicize the fact that they are "family churches."

No matter where you may serve, if your church plans a new building don't miss this great and vital matter. Build for the little children. Give them rooms where they may conveniently be reached by parents who attend the services. Place them on the ground floor and give them adequate play and worship facilities; if some class must climb stairs let it be those of more mature years. "Give the kids a break."

It will pay you many fold.

Dr. Ballard to Visit the United States

Our readers have learned to appreciate the ministry of Dr. Frank H. Ballard, former moderator of the British Free Church Council through his sermons and articles in *Church Management.* They will be interested to know that he is contemplating a visit to the states in the next few months. If you wish to work him into your own program, either in the local church, summer assembly or other meeting please address him care of this publication. Any mail will be promptly forwarded to him.

Selected Short Sermons

(*Continued from page 6*)

Honest work is good for the soul, indolence is a vice.

° ° °

The promise of everlasting life is the greatest thing we shall ever dream or know, the biggest thing we shall ever be able to conceive with our small minds which deal so deftly with the theory of relativity, the splitting of the atom, and the incongruities of our social order.

HOME FOR AGED GETS $250,000 CHAPEL

A new $250,000 chapel for the St. Agnes Home for the Aged in St. Louis County, Missouri, recently was completed by the Vollmar Bros. Construction Co. of St. Louis. Architect was Raymond E. Maritz, also of St. Louis. The chapel is part of a $500,000,000 expansion program.

Extra Tax Exemption For Clergymen

MOST clergymen, I am sure, appreciate the extra tax exemptions they receive because they live in quarters provided by the parish. Most churches, provide manses, parsonages or rectories, as you may prefer to call them. These are definitely income but they are not taxable income. Some churches which do not provide homes for the minister provide an amount for rental. This amount is income but is not taxable income.

Looking through the various denominational year books I would judge that the rental value of these homes to average one hundred dollars per month or $1200. per year. This is equivalent to two extra dependants when filing an income tax statement. These two dependants cause little trouble. They require no clothing or food. The employer provides repairs so it looks pretty good for Mr. Preacher.

According to our source material on the income tax the origin of this exemption is based on the supposition that the minister must live on the premises to fulfill his obligations to the church. The institutional custodian, the teacher who is required to "live-in," and others who find it necessary to sleep on the premises of the employer have the same exemption.

The present tendency of the minister to live two, three, or even ten miles from his church stretches this conception. In most cases such a minister wishes to find a better community for his family so he prefers to live away from the church. It may not be too long a time until federal tax authorities, seeking new sources of taxation, will discover this source, brought about, by changing social conditions. The minister may find that two of his dependants have grown-up.

Selling Bonds to the Congregation

BACK in the days of the depression some churches, financially pressed, tried to meet their new building obligations by selling mortgage bonds to their members. The security was the church building. This writer did a lot of experimenting along this line and developed what was then known as "The Leach Plan of Church Finance."

The prosperity of the war years made it as easy to solicit gifts as to sell bonds and the techniques passed out of use. But it is evidently on the way back. Five newspaper clippings have reached us in a single day which show five different churches using this plan for financing new buildings.

Here are the churches: Bethany Lutheran Church, Ashtabula, Ohio. This church is seeking to sell bonds to the amount of $250,000.00. They will bear interest from 3½% to 4%. The First Baptist Church, Douglas, Georgia. $140,000 of a total issue of $210,000.00 have been issued. Memorial Baptist Church, Tulsa, Oklahoma. This church is issuing bonds totalling $75,000.00 which will pay 5% interest. Our Saviour's Lutheran Church of Rochester, Minnesota. Bonds to be sold to the congregation have been authorized but the total amount was not mentioned in the release. Calvary Baptist Church, Snyder, Texas. This church has authorized a bond issue of $20,000. Interest to be paid at the rate of 5%.

Just two admonitions to churches which seek this kind of financing. First, remember that a successful campaign requires efficient organization whether it is for outright gifts or for the sale of bonds.

Second make sure to check your state laws on the issuance of securities. If your state has security exchange commission (SEC) find out what its authority is.

The Memoirs of Viscount Simon

FRANK H. BALLARD*

The recent death of Viscount John Simon makes this an intensely interesting story. Here is a son of the manse who played a very important part in the history making events of the past 75 years.

WHEN does a man of intelligence turn from works of fiction to history and biography? The question, raised by an eminent physician in a club to which I once belonged, started an animated debate. Some said they never tired of good fiction, though they were advanced in years; others that they could not remember a time when they were not interested in well written records of the past, especially the story of what individuals had done with their time and opportunities. There was, however, a concensus of opinion that as one moved towards the age of retirement one had less inclination for works of imagination and speculation, whether they were novels or poetry, and an increasing feeling for retrospect and reminiscence.

My own judgement was with that of the majority. There was a time when I was eager to explore the realms of fancy, when I enjoyed the company of Tennyson and Browning, Wordsworth and Shakespeare, George Eliot and Mrs. Gaskell. Now, however, that I am well past the meridian, I am always on the alert for books that tell what others have made of life, and especially for any that may throw light upon the often obscure path that I myself have trodden. The appearance of a volume by Lord Simon was therefore irresistable. Such books in England are now expensive, and ministers in semi-retirement do not live in the lap of luxury. But I bought this handsome work of over 300 pages and set out to enjoy myself.

I had not read many pages before the book was lying upon my knees, and I was ruminating on the extraordinary number of great men who have received their early training in Manse or Vicarage. Someone has written an entertaining book on "The Parson's Wife." Someone else might write another on "The Parson's Children." There would doubtless be pages or chapters on rogues, vagabonds and nonentities, but far more on men and women who have been eminent while they lived and influential long after they died. They are a mixed crowd of poets and preachers, scholars and statesmen, soldiers and sailors, men of thought and of action, philanthropists and business executives, explorers, jurists and many others. Names crowd upon the mind so rapidly that one feels there must be something about such homes extraordinarily conducive to greatness. It is not only the piety, though that is fundamental. It is often the poverty, the day by day discipline, the habit of doing without, the comparative seclusion and disposition to study. Not all parson's sons and daughters are geniuses or even commendable, but a large proportion of them start with examples of perseverance, restraint, and dedication to duty. Even the disadvantages often turn out to be assets. There is not much money but there is concentration of things that matter. There are not many social privileges but there is an incentive to live one's own life without fear or favors.

In his opening pages the author of this book sketches such a beginning. The Simon grand-parents were simple, God-fearing farmers who lived in South Wales and whose greatest boast was that they sent four sons into the Christian ministry. Those four sons became well-known leaders in English Congregationalism exerting deep influence over large congregations. One of them, Edwin, the father of the present Lord Simon, was first minister in Manchester and later in Bath, a good preacher, a faithful pastor and revered father. The maternal grandparents stemmed from the de la Pole family with better social and educational advantages, but there were the same Puritan faith and discipline. There is another book written by the same author about the mother, a woman who "had a personality of charm and inspiration which was quite irresistable."

John Simon was born in 1873 and received the best education the parents could command. He responded by winning a scholarship to Fettes College and another to Wadham College, Oxford. He was in his element in the university where he carried all before him. He was President of the Union, first in his schools, won a fellowship at All Souls' and was appointed High Steward of Oxford. He became a barrister, did some journalism, took Silk, specialized in railway company cases, became a member of Parliament as a Liberal and quickly took a prominent place in political life. When the Liberals swept the country and formed a government of exceptionally brilliant men, he was given office and rapid promotion. He became in turn Solicitor General, Privy Councillor, Attorney General, Home Secretary. By this time war had descended upon Europe like a bolt from the blue. It is difficult for any of us who lived through those days to describe the transition from peace to war, from belief in inevitable progress to doubt and fear, from prosperity to poverty, from idealism to cynicism.

THE CHALLENGE OF WAR

Simon makes no attempt to tell the story except some rapid sentences about his personal reactions. When faced with the challenge of war, he and some of his colleagues in the cabinet hesitated. John Morley and John Burns resigned rather than agree to an appeal to force. Simon with others for a moment wavered. It was a great speech in the House of Commons by Sir Edward Grey, then Foreign Secretary, which convinced him there was no honorable alternative. He was faced with complicated problems at the Home Office and wrestled manfully with them. There came, however, a time when a public call for conscription caused the government to introduce the Military Service Bill, with the result that Simon resigned. He was not convinced that the time was ripe. He feared it would divide the nation. It was a decision he later regretted. He came to believe that it was a military necessity, and that his opposition to it was a mistake. He records the mistake, as he himself considered it, with the same evenness of style that achievements are stated. There is little sign of emotion in his measured sentences, no attempt at

*Former moderator of the British Free Church Council. Now serving the church in Linton, Cambridgeshire, England.

purple patches, no straining after effect. It is a reticence in many ways to be admired, but it does not make vivid biography. Perhaps this rather academic aloofness is the main reason why Simon has never reached the position of Prime Minister. Men with fewer abilities have been called to higher office. But the political world in these days demands also popular gifts. One must be able, like Lloyd George and Winston Churchill, to speak to the crowds. There must be human sentiment not only in the heart but in the voice. There must be passion that can be seen and felt. It is a dangerous gift, but the world being what it is, one is not likely to be called to the most eminent positions if one cultivates too assiduously an attitude of detachment.

HISTORY BEING MADE

Not that Simon was as unruffled as the biography suggests. He has lived through thrilling times and played a leading part in critical events. One could make a long list of the political controversies in which he has been involved—various stages of the Irish problem, the constitution of the House of Lords, disputes on education and disestablishment, domestic quarrels in the Liberal party, national crises like the General Strike, grave questions of war and peace and international relations and war indemnities and dozens of such matters. He has known popularity and the reverse, the burden of office, strained relationship with influential colleagues, changes in the Royal Household, from the death of one king and the abdication of another to the ascension and cororation of a third. He saw the rise and fall of dictators and had to deal with them and their representatives first hand. For, in addition to the offices already mentioned, he has been Foreign Secretary, Chancellor of the Exchequer, Lord Chancellor and leader of a party, the National Liberals. He was in office when France fell and Britain stood almost alone against powerful and confident enemies. He was largely responsible for the policy of appeasement adopted by Neville Chamberlain, led a commission to India which issued a report of extreme importance; served under five Prime Ministers on each of whom he writes with appreciation; is now a respected member of the House of Lords in which he occasionally makes speeches full of learning and statesmanship. We do not always agree with him, when it comes to a general election, some of us vote against his friends and followers, but we admire his integrity, his modesty, his charity, and pray that such men will continue in public life for many years to come. We are vain enough to believe that we have a reputation for wisdom and service both in local government and in national and imperial administration and that in such spheres we still have much to contribute to a chaotic world.

This is a great story told with obvious truthfulness and clarity. We must not complain if there is much that the writer has kept to himself. We do not expect a man of such intellectual and moral standards to fill his pages with personal references, but he might with advantage have occasionally descended from the legal seat. He defends some of his much criticized friends, but he tells no secrets. He was happily married twice and was greatly indebted to both partners, but he says hardly anything about them. He was trained in a religious home, but is silent about his deepest convictions. We should like to know what he now thinks about Christian dogma, the Christian way of life, even Church government. I am not aware that he has ever offered a word of criticism, but it is difficult to remember among the things he has said or written anything that can be called a confession of faith.

Congregational Christian Church

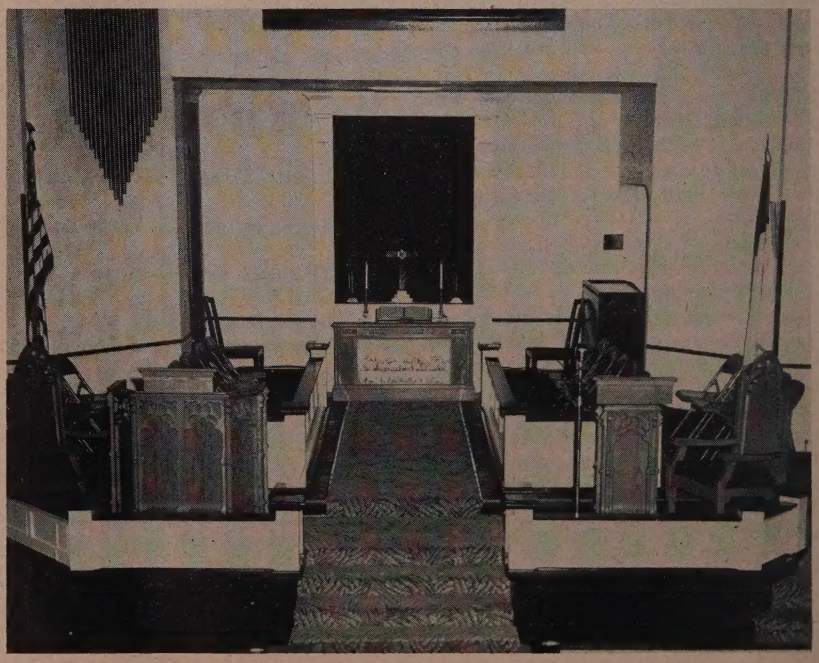
FARMLAND, INDIANA

W. Carl Rarick, Minister

If you have a dedicated congregation and $136.81 in cash it is possible to bring about the amazing transformation in sanctuary and chancel appearance depicted by before and after pictures of the Congregational Christian Church, Farmland, Indiana. The small amount coming out of the Church treasury was for lumber. Furniture, paint, other equipment and labor was contributed by individual members of the congregation which feels that their accomplishment is a sample of what many small-town and rural churches can do.

The congregation made the decision for a divided chancel "following the current trend in church architecture for restoring the Communion table with a cross, candles and a Bible to a dominant central location as a worship-center of an altar." Once the remodeling got under way the ladies of the church were so impressed with the possibilities for worship that they purchased a new carpet at a cost of $1085.00.

Farmland's members now recall with pride the self-help nature of their project. The minister drew the plans, one member furnished all the paint, the cross and candle set were donated by a family, another individual contributed the Bible for the altar, and a member with carpentry talents made the retable of the church.



Devotions for Mother's Day

WARREN and PRUDENCE MURPHY

WARREN Vinton Murphy, minister of the Grand Avenue Congregational Church, New Haven, Connecticut, wanted to make his Mother's Day service vital. So he asked for help from the women of the community. To start he prepared a questionnaire and asked help from the mothers in his congregation.

From answers to this questionnaire came the material for the three meditations and the poem which are included. The writing of the meditations was the work of Mrs. Prudence Murphy, the minister's wife. They were read by three members of the Woman's Federation in the service.

THE QUESTIONNAIRE

1. When you think of your mother what characteristics do you admire most?
2. If you are a mother what do you consider your most important characteristic?
3. What is your hardest job as a mother?
4. Is a mother's first duty to her family?
5. Should she put her family before her church?
6. What should a woman do to help in the church?
7. Should a woman help only to do the housekeeping tasks in the church?
8. Should a woman help run the business affairs of the church?
9. Should a mother be interested in helping other people's children?
10. Should a church woman be interested in helping people outside her church in the world at large?
11. As a mother what do you find most enjoyable and most rewarding?
12. Have you had any experience with your child which touched you deeply and which you would share with us. If so, please write it here.

PART I

. . . with God all things are possible.
—Matthew 19:26b

AS I turn my thoughts into the past to picture to you the one we honor this special day there are so many lovable and wonderful scenes that pass before my mind's eye that it is hard to single out any special words to describe that one we call "Mother". To think of her is to recall "her whole angelic being".

When I was young I thought that, although one would always love one's mother, that as one grew older ones need to be mothered would disappear. Perhaps we are not as aware of that need as we grow older; but what one of us does not appreciate a motherly word of encouragement or a motherly arm around ones shoulders when one is sad or discouraged?

So it has been the part a mother must play from the time that she starts to care for her first babe until her life on this earth ends: "first, her love and devotion always for her family; secondly, her unselfishness—always thinking of others, especially those who are sick and in need of help." How well I remember each Christmas eve—along with the many duties she had caring for her large family, she would pack two baskets with roasted chickens, cranberry sauce, and all the fixings and my father would trudge through the snow leaving one basket with a little old lady who had lost her voice and was very poor, and the second basket with another lady who was almost blind and very lonely. Yes, she showed "loving kindness and understanding in everything, especially understanding of and love for people."

I wonder how she could have maintained such a "calm and even disposition"? Where did she find her "grit" and "courage"? That courage that kept the whole family going when she lost her oldest child. We saw not a tear, but we knew that underneath her heart was bleeding.

How did she keep her loyalty and optimism when her son-in-law found himself unjustly without a job and was welcomed home with his family to stay until something else came along? She alone kept assuring him that something would come some day and things would seem right once more.

And with it all, that sense of humor—how much easier life is if one can take time to laugh a bit, especially at oneself! That night that she awoke and heard the sound of coughing from the room in which her little girls slept. She arose from her warm bed and stole softly into their room. With some soothing oil she rubbed the chest and back of the little one and went back to her bed to sleep. What a joke on her when the next day it was discovered she had rubbed the wrong girl!

Yes, a mother needs a "sense of humor," "patience", "understanding". That time that she made a beautiful cake for the food sale. She left it carefully in the middle of the dining room table while she went upstairs to change her dress. Yes, baby thought the cake looked good, too! When mother arrived all ready to go, she found a big handful of cake had been transferred to junior's stomach, both inside and out! Was that the time she lost her temper? No, her sense of humor, love, and tolerance came to her rescue. Next time the cake was put away from Junior's sight and grasp.

She gave her family a sense of "togetherness", "a feeling of responsibility to each other". She helped them work together and planned good times together. That was her reason for packing a picnic supper to be eaten on "the big rock" one Sunday evening, rather than following the easier plan of eating corn flakes around the kitchen table. Yes, it takes effort to accomplish the important things in life.

And with it all was a spirit of self-sacrifice. She would rather buy for her children than for herself.

But most of all, when I remember Mother, I think of her "simple, honest faith in God."

We all leaned on Mother; but I guess Mother must have leaned on God!

PART II

As is the mother, so is her daughter
—Ezekiel 16:44b

THERE is always one question in the back of my mind: Am I half the mother to my children that my mother was to me? Do I care for my family with "understanding", "lovingkindness", "patience", "sacrifice", "tolerance"? Do I ever stop and really think where I am going with this job?

From dawn to dark I am pulled here and pushed there; interrupted; asked questions to which I do not know the answers; perpetually asked for things I can not give; loved one minute, rebuked the next. Yes, it seems sometimes that the job of mother is too big for me. Many times "I see my family suffering and unhappy and am not able to help them." "I must watch my children make mistakes and work their own way out." I must say to my sick child, "No dear, there is nothing more I can do to help you, you must lie still and I think you will feel much better tomorrow."

The days of life go on like a string of beads—most of them are glass, a few are black as coal, but the few that are diamonds make the whole worth while. It does not take much to make a day sparkle like a diamond. There was the time when I was playing "Old Maid" with my little girl. She had been delightedly winning several games when she began to feel sorry for me. So to make me happy she purposely drew the "Old Maid" from me so that I could win!

Again a diamond day when "I saw my two oldest baptized together by the minister who baptized and married me". "When my little girl shares her favorite toy with her friends, I feel great satisfaction."

Another day sparkled "when after a long illness, there having been dim hope of recovery, the recovery came and my son was told he had been at death's door. He answered, 'It wouldn't have mattered too much for you have given me a good life.' At least I felt I had taught him not to fear, for God was with him always."

And when the children are grown and gone away I am touched so deeply when they thoughtfully assure me of their "love and respect". I am rewarded "when the phone rings and I hear, 'How are you? Don't work too hard' and my grandchildren call and say 'Granny; please come to see us soon'."

A little child thinks of its mother as having infinite capabilities. I was sitting on the beach watching my three year old trying to walk at the water's edge. The waves kept washing the sand from under her feet, almost upsetting her. She looked up and said, "Mother, make the waves stop." How strange I felt—so pleased that she had such faith in me and yet, so fearful, that I would "let her down" when she would learn how human I really am. For as she grows and learns to think for herself she reaches that time in life when "mother just does not understand". The "olden days" of mother's youth are out of tune with the present. So this point was brought home to me through a rhyme for jumping rope. She said, "Mother, nowadays we say it differently. When were the olden days, Mother? I suppose these will be the olden days sometime and I will think back and remember this little house!"

Yes, it is hard to realize that our youth is now the olden days!

"After my child is married my hardest job is minding my own business and keeping out of his affairs." I must ever remember "that each of my children is an individual with his own ideas, opinions, and beliefs." I must learn to gracefully and graciously go from my place on front stage, where I am all important to my child and first in his life, to the wings of the theatre where I watch and prompt only when the cue has been forgotten.

I must "learn to live from day to day and do the every day tasks realizing there is a purpose behind it all, this job of making a home for a family." It is the greatest job there is but I must learn as mother did, to lean on God.

PART III

For if a man know not how to rule his own house, how shall he take care of the church of God? —I Timothy 3:5

THERE is another question which often comes to my mind: Is it possible for me to be a good mother and a real worker in my church? Can I do well with both or must my church take second place? "God gave me my family and it should come first." "Without family there would be no church." "Charity begins at home." Yes, these statements are true.

But I must think further. What would my family be like if there were no church? Am I capable of giving them a religious faith which will guide their steps through life? Can I make them feel the presence of God when they need help? "Church plays an important part in home life. I feel church and home are interwoven and necessary to each other, but do not believe in doing church work to the detriment of home and family." A mother's life is continually full of making choices. There is so much to be done she must continually weigh things. Which job is the most important one now?

While my family is growing up they are my first job, but there are things I can do through them for the church. I can see that they go to Sunday School and later to Young People's Society. I can go to church with my children for the best teaching is by example. I can teach them to share part of their savings with the church in Sunday School. I can help chaperone their parties and help drive them to meetings and on trips away from the church. I can do a little general mothering to others as well as to my own. For is it not so that the church is like a big family? We all must share in the work as well as in the benefits. Baptism, marriage, sickness, death come to all our homes and at those times we need the church and its minister. Is it not also necessary for all of us to share in the financial support and the work of the church?

What can a woman do to help in the church? "Be unselfish, give and do things within her power spiritually and materially to help the church grow." "Join at least one organization actively so as to be well informed on church matters." "Develop a spirit of co-operation and a desire to work with others." "She should do whatever her time and talents permit." "Like the Dutch boy who put his finger in the dyke, help whenever a need presents itself. Cooperate and duties will follow." "Do whatever she can even though it may mean some adjustment in her daily life."

Among other duties the mother of a family is responsible for the housekeeping tasks. Church women also attend to many of the housekeeping tasks of the church. But is that all the church women should do? Should she share in the business affairs of the church? "Yes." "Her knowledge of running a home enables her to understand the business of the church." "Since women work hard to earn money to help the church they should have a voice in the business affairs of the church." "Many women handle the finances of the home and are very capable of spending money wisely as well as saving."

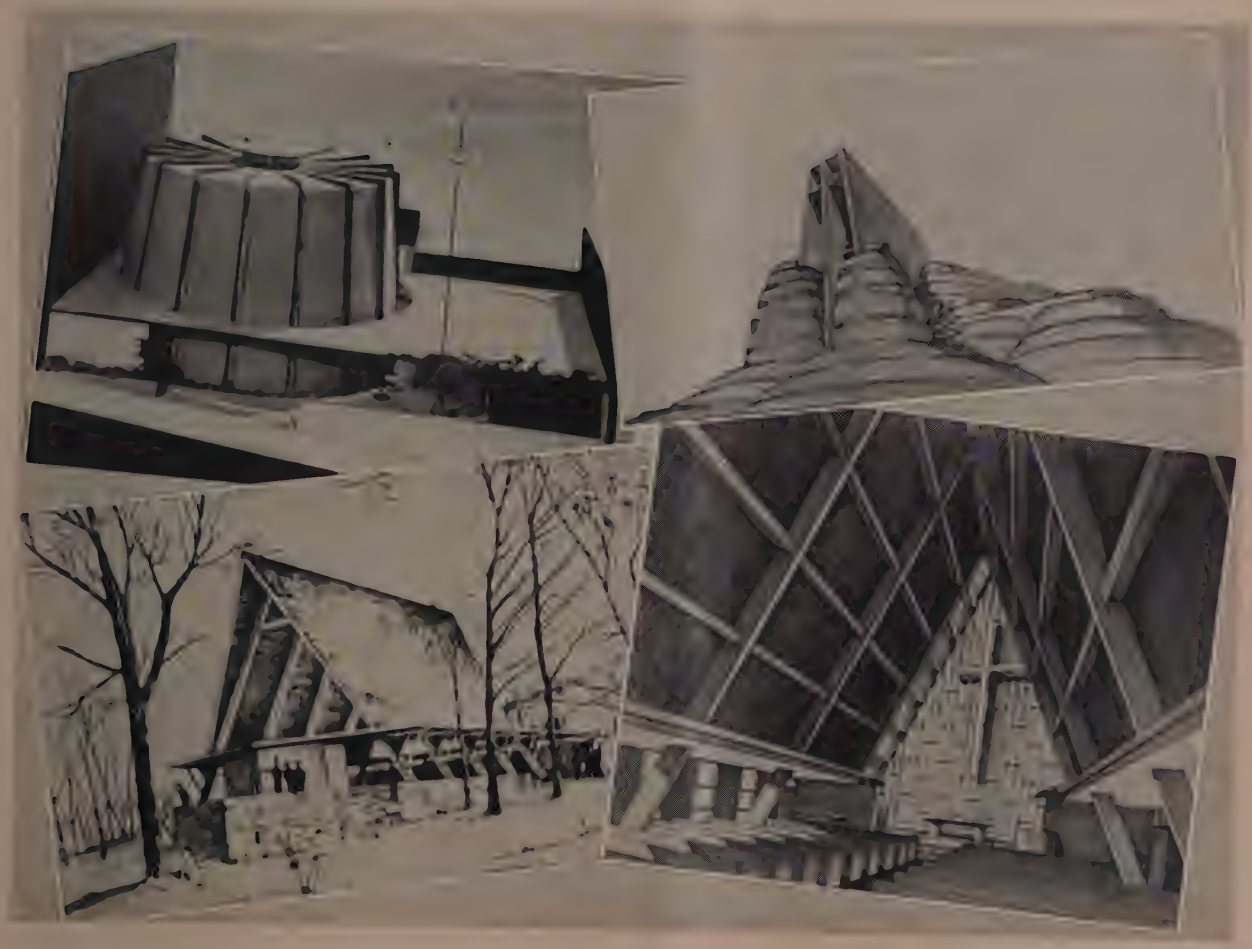
Yes, there are many things a mother can do to help in her church, but is that all that is necessary? Mother love includes all children. She helps her children's friends whenever the need arises —yes, even the strange child on the street or bus. What mother's heart is not touched by an unhappy child!

So it is in our church—we not only work for our own, but for the child in the mountains of the south, in Korea, in Japan, or in Africa. "Every good mother has the welfare of all children at heart." "It would be a very selfish world if we thought only of our own." "She should want to help others, not because someone else is doing it" but "because, if she is a sincere Christian she has to be interested in other people, as we are all God's children."

Can you imagine how a church would thrive if the same qualifications for a happy home existed in the church.

(*Turn to page 62*)

National Architectural Awards for Religious Buildings



The designs for four proposed church buildings shown on this page were selected for honors in an architectural design competition conducted by PROGRESSIVE ARCHITECTURE, a national architectural magazine. Citations were presented by editor Thomas H. Creighton at an awards banquet held in Boston. The proposed churches are: (1) lower left, Chapel of the Louis D. Beaumont Boy Scout Reservation, St. Louis, Missouri, Council of the Boy Scouts of America. Architect is Eric W. Smith, Jr., Glendale. The committee noted that the little structure, though simple, imparts an atmosphere of religious dignity. (2) lower right, First Congregational Church, Spencer, Iowa. Architect is Harold Spitznagel & Associates, Sioux Falls, South Dakota. Forceful structure and mass of the building combined with clean detailing makes for an interesting design. (3) upper left, Buddan's Universal Church, San Francisco, California. Design by Worley K. Wong architect, and John Carden Campbell. Main structure of the auditorium is round and can be opened to accommodate overflow crowds. (4) upper right, Chapel of the Holy Cross, Sedona, Arizona. Architect is Anshen & Allen. The committee praised the dramatic utilization of a beautiful rock outcropping as an integral part of the structure.

Keeping the Trustee Informed

LAWRENCE E. TEE*

FOR years I have attended monthly meetings of Boards of Trustees and have listened patiently while the treasurer ran down a list of "Income" and "Expenses" and then sat poised with pencil in hand and paid close attention so that I would not miss "THE BALANCE." Did we come out ahead, behind, or, praise be, did we break even? The answer to this question always determined the future action of the Board as to whether we should spend more or less money on projected plans. Thus, the fulcrum of the church's business life was always "THE BALANCE."

Somehow this method never seemed satisfactory. There was always a feeling that the whole story was never told in "THE BALANCE" and I have always felt that the trustee ought to know definitely more of the "how" of such an important item. But theological schools are not noted for their business courses and I must confess I could think of no way to bring the whole picture before the Board without it being clumsy, bulky, and consequently as valueless as what we had been doing. If there were only some way of putting on one side of a sheet of paper just where the money comes from and where it has been going! Then let the trustee have a copy before him as the treasurer reports.

Just recently Mr. Bentley Glidden, Treasurer of this church, appeared at the Trustees' meeting with the best answer to the problem we have had so far. Mr. Glidden, it should be noted, is a business school graduate in Higher Accounting and is connected with the Bureau of Internal Revenue (recommended assets for church treasurers). His plan is shown on Form 1. This is duplicated on an 8½" x 11" sheet which is mimeographed in quantity and filled in each month. It is, of course, geared to our particular church situation, but it would readily lend itself to adaptation to any other church.

*Minister, Second Congregational Church, Newcastle, Maine.

FORM I
SECOND CONGREGATIONAL CHURCH
Newcastle, Me.

REPORT OF THE TREASURER

Period Ending .....

INCOME

Balance on hand last meeting:
- Operating Cash ..... $
- Funds for Investment ..... $
- Other ..... $

TOTAL ON HAND ..... $

Received Since Last Meeting:
- Plate Collections ..... $
- Envelopes ..... $
- Pledges ..... $
- Endowment Funds ..... $
- Gifts ..... $
- Misc. Income ..... $

TOTAL RECEIVED THIS MONTH ..... $

TOTAL AVAILABLE FOR USE THIS PERIOD ..... $

EXPENSES

Operating Expenses:
- Minister ..... $
- Sexton ..... $
- Electricity ..... $
- Heat ..... $
- Other (Account Charged)
  1. ..... $
  2. ..... $
  3. ..... $
  4. ..... $
  5. ..... $

TOTAL ..... $

Misc. Not Provided in Budget ..... $
(Separate Schedule)

TOTAL EXPENSES FOR PERIOD ..... $

Balance on Hand:
- Operating Cash ..... $
- Funds for Investment ..... $
- Other ..... $

AVAILABLE FOR USE NEXT PERIOD ..... $

Special Accounts:
1. Redecorating Interior of Church ..... $
   (Special Savings Account)
2. ..... $
3. ..... $

A copy is placed in the hands of each trustee at the regular monthly meeting and he is able to see at a glance where the money has come from and where it has gone. The space at the top of the paper is used to itemize the Miscellaneous Income and the Miscellaneous Expenses. Special accounts are set up as the need arises and are recorded in a separate space at the bottom. Under "Received Since Last Meeting" there are two items which may need a little elaboration. "Envelopes" indicates the payment of the annual pledges by the use of the weekly envelopes. "Pledges" accounts for those payments of annual pledges which some folk like to pay quarterly, annually, or in some other fashion. The rest of the report explains itself, including "THE BALANCE."

But this is only part of what a trustee needs to know about his church's financial condition. The budget-conscious guardian of the church's stewardship needs to know where the expenditures stand in relation to the budget which has been accepted by the church members for the year's work.

Once again Mr. Glidden came forward with a single mimeographed 8½" x 11" sheet as Form 2. Here you will find not only the relationship of expenditures to the current budget, but also comparative figures from the two preceding years' budgets. The value of this is that the trustee has before him a fairly accurate picture of the expense trends, not only of the present, but over the years. As such, it will be a guide for his recommendations for the next year's budget. My criticism would be that an additional column ought to be added for each of the former years to show the actual expenditures for the items in those years. Or, if that would make the paper too crowded, it might be more helpful to include only the expenditures and leave out the budgets entirely. This would give more accurate data upon which to plan.

It has often been said that business men tend to leave their business acumen behind when they enter the portals of the church. But if we can show them a workable and understandable system of records which are geared to the peculiarities of a volunteer and non-profit organization, there is no reason why they will not respond in a positive way to give the benefit of their experience to God's business. It has worked in the now well-known process of the Every-Member Canvass, it will work in the conservation of the results of the Canvass, if we keep the trustee informed.

(SAMPLE #2)

CONGREGATIONAL CHURCH, NEWCASTLE, MAINE

	Budget Estimates			For Year 1953–54	
	Budget for 1951–52	Budget for 1952–53	Budget for 1953–54	Actual Expenditure To Date	Balance of Budget to be Met
Ministers Salary					
State Conference					
Lincoln Ass'n Dues					
Organist					
Music					
Piano and Organ Tuning					
Sexton					
Water					
Electricity					
Church Fuel					
Church Repairs					
Redecorating Fund					
Parsonage Repairs					
Payment on Note					
Interest on Note					
Insurance					
Nat'l Cong. Building Fund					
Paper, Postage, etc.					
Transfer to End. Fund					
Misc. not prov. in Budget					
TOTALS					

CASH ACCOUNT AND PLEDGES

Total Pledges for 1953–54							
Cash Balance Beg. Month		Plate Col.	Envelopes	Pledges	End. Fund	Gifts	Misc.
Receipts year to date							
Total Cash							
LESS: Expenses to date							
Cash Balance on Hand							
Balance Due from Pledges							

THE EASTER PROMISE

He is Risen, mighty deed.
Of all hope the blessed seed.
Because our Lord o'er death is King,
Heaven and earth with glory ring.

Must we die? Yes, even He
Tasted mortal doom, though free
From our sin,—to interpose
His pure sacrifice. Then rose!

Resurrection is ours to gain,
Through God's love and His Son's pain.
Such a miracle of grace
Tells us we shall see His face.

Thus the love Calv'ry grants to us
Shall our soul's victorious
Bring to heaven with Him to dwell.
Farewell fear! To woe farewell!!!

George Hibbert Driver.

II. Love and Severity

ALBERT D. BELDEN *

NO ONE can read the Gospels without being impressed by the double strain in the teaching of Our Lord of the limitless love and forgiveness of God, on the one hand and, on the other, of the awesome severity of God's dealing with the unforgiving and the certainty of punishment for the unrepentant and hardened sinner.

This double strain is reflected, as all his teaching was, in his life. How pitiful and tender he was to the penitent sinner, or to those still in sin who were not hardened in their iniquity. Was he not called "the Friend of sinners" and did he not believe and teach that his death would atone for the sins of all. Yes! there is no doubt of his limitless loving and forgiving.

Yet how severely he dealt with the sinful and self-righteous religious leaders and teachers of his time, and how faithful and emphatic were his warnings of the suffering that awaits those who persist in their wickedness.

"For God so loved the world", he declares, "that he gave his only begotten Son". Yet the same voice declares also, "These shall go away into eternal punishment".

Love Cannot Despair

Let no-one imagine that there is not here a very real dilemma clamouring for patient examination and urgent solution. For love cannot consign its beloved to a hopeless punishment or reconcile itself to a state of needless alienation. The finest human love cannot do this—much less the Perfect Love of God.

Nor can mankind find salvation in a God who can change from love to hate, tenderness and mercy to punishment and cruelty. The attempt to do so only sets up a hopeless conflict of loyalties within the soul—a conflict settled often only by a choice of one of the features to the exclusion of the other. Ignorant humanity; halfgrown minds, untutored youth, or backward peoples, may be frightened into a kind of moral or ritual obedience by threats of other-worldly torments. But let the Gospel strain of the divine love be repeated often enough in their ears, let them by its grace come to find out in life what love is really like, and nothing can prevent their being at last revolted in soul and plunged into heavy mental and psychological conflict by any emphasis upon a punishing and tormenting God.

The wrong that pains my soul below
I dare not throne above.
The loving worm within its clod
Were diviner than a loveless God.

It is of no use invoking the heavy artillery of ecclesiastical authorities or theological pundits against this inevitable education of souls by love, for this is the working of divine grace in the very constitution of man drawing forth into evident and lusty being the divine image in which man was created. Like light chasing away shadows love drives out the morbid and malignant from our thought of God and from his universe. So we have to find a solution to this dilemma, a reconciliation of the paradox.

God's Implacable Will

Fundamentally the solution of this paradox is the same as for that of joy and suffering though in a still deeper vein of significance. It lies in the will of God. The will of that God who is love, and whom Jesus revealed so clearly is, as love's will always must be, to achieve the best for its beloved. Nothing less will do. Here lies the 'toughness', to use an ugly modern term, of love—its adamantine purpose to see its beloved clothed in the highest glory conceivable.

God wills to share his holiness with his human children. Mark that—God will have you holy! What does that mean? It means that his love will not rest until you are fulfilled in his own wholeness of being—namely in his own nature of universal love. God's beneficence of purpose is utterly ruthless and without repentance or slackening on his part.

The holiness of God is not something different from his love. It was only the weakness of man's love-character that made it possible for theologians and lesser thinkers to separate love and righteousness in God. For Jesus is emphatic that 'righteousness' for God is 'love'. "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall not enter the Kingdom of God". "If ye love only them that love you, what do ye more than others? Do not even the heathen the same?"

God's holiness is the wholeness of his loving. "Be ye all inclusive (the Aramaic meaning of 'perfect'), as your heavenly father is all-inclusive".

So in his purpose God is immovable. Only love is pure enough not to weaken, or be softly sentimental and indulgent. He is the incorruptible one. Hence your worse self does well to fear him. You are up against love's inevitable severity whenever it finds itself in the presence of sin.

The Wrath Of God

But this severity does not mean, never can mean, that God is personally against you or me or our fellow-sinners. God is not against us for our sins, he is against our sins for us. That makes all the difference in the world. His wrath is really against sin—he has no wrath towards sinners. I have known that statement of the truth to save souls. It is the self-evident corollary of our belief in Christ's revelation of God.

The trouble is that because man, in his fear, has not found it possible to cherish the sinner while fighting the sin, but has taken the fearful delight of vengeful relief in treating sinners cruelly, that we have dared to read the same attitude into the character of God. We must learn, however, to measure men by God, we must not dare to measure God by sinful man.

A Real Paradox

This does not mean, however, that there is no real paradox in the situation. There is, because God in his love cannot coerce his children. Forced obedience has no value—it works no salvation of the soul. Hence man in his obduracy, excluding God, finds himself face to face with a universe whose laws work for love—while he is working for lovelessness. That means trouble.

"All things betray thee, who betrayest me".

Work against the very "grain of things" and you will be hurt. But there is no

*Congregational minister, London, England. Author of "Pax Christi," etc.

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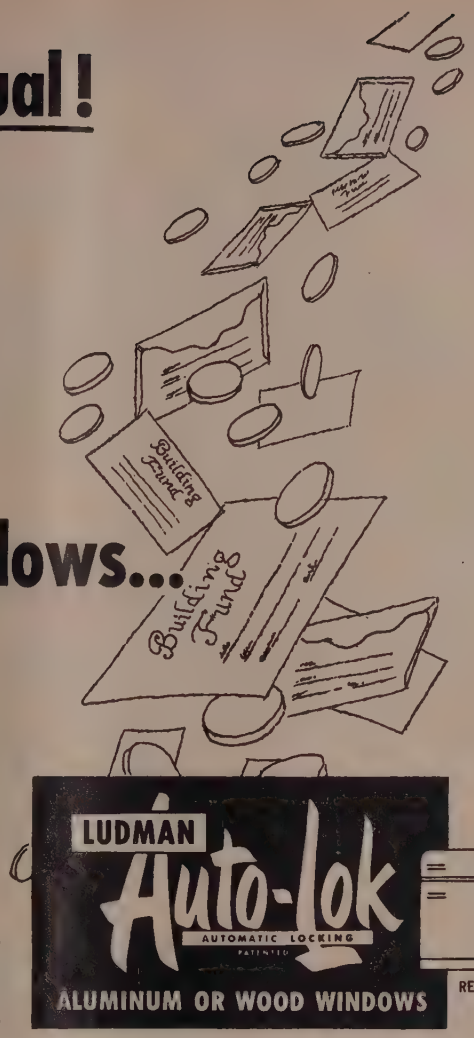

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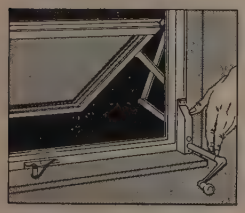

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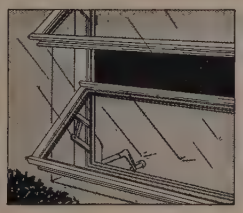

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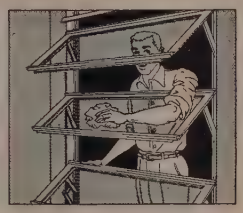

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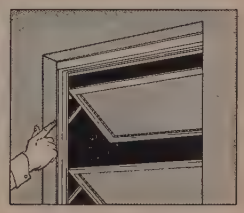

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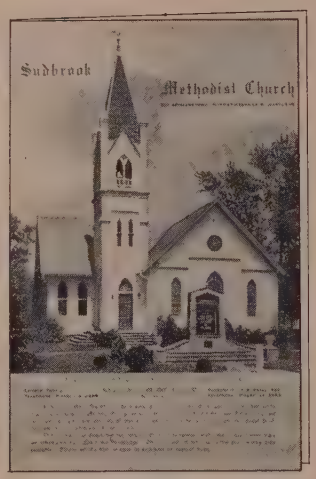

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action on God's part to hurt you—it is not the wages of God, but the wages of sin, that is death, though even then death is never the end.

The Severity Of Love

People have got, somehow, the queer idea that if God is love, he can be hoodwinked, cajoled, deceived, into allowing to pass muster for all eternity some shoddy pretence at human goodness, some tricky but fault-ridden specimen of humanity. Now if God were not love, then you might be able to bribe him, and trade upon some weakness in him. But God is love and you and I can put all hope out of our hearts that he will pass us as fit for eternity until we are up to standard.

"He who shuts love out will of love be shut out,
And on her threshold lie, howling in outer darkness".

But not for ever, or hopelessly, for love will still be waiting, with infinite tenderness and limitless forgiveness, to restore the soul as and when it turns to Him.

There is love, there is severity (of love's kind) in God, but overarching both and subjecting severity finally to love, is his redeeming will—his inviolable purpose to save, focussed for ever in the act of his cross, and the ceaseless pleading of his spirit. Well may we cry —looking on such a God—

"O, Love, that wilt not let me go!"

Perhaps the better way of stating this paradox and its solution is to speak of tenderness and severity and to reserve the majestic term 'Love' for that divine will by which the paradox is resolved. Thus neither God's tenderness nor his severity are ends in themselves, they are both but the means whereby God's goal of love is achieved.

As we said of joy and suffering that they are but the weather of life through which man comes to the harbour of God's perfect will, so we can say of his tenderness and severity that they are but the weather of the soul by which it arrives at the haven of divine love, the very nature of God.

The Teaching Of Jesus

It is still important, however, for us to see this solution present in the very words of our Lord of which there has been so much misinterpretation. Never does Jesus slacken in his love for even the unrepentant sinner and those caught in the doom of their own folly. Did he not lament over Jerusalem in its obduracy "how oft would I have gathered you as a hen gathers her chicks beneath her wing, but ye would not".

How unimaginative and how uncomplimentary to our Lord's genius of love have we been, in taking his words of condemnation at the low level of the world's selfish revenges.

For example, take those words we quoted from Matthew 25 "these shall go away into eternal punishment". Is it so or not that Jesus said 'eternal' not 'everlasting'? It is not true to say that because 'eternal life' involves 'everlasting life' that therefore eternal punishment must be equally never-ending. The term 'eternal' like most adjectives takes its colour and value from the noun it qualifies. The term 'perfect' is as near a translation of 'aeonian' as one can get. Perfect life has self-evidently never-endingness as one of its natural features. But 'perfect punishment' just as certainly can only be punishment that makes at last a perfect correction. Un-endingness there is purely vindictive and pointless. Here in the very word carefully chosen as it must have been by Jesus, is the mark of the Everlasting Gospel that pursues the sinner even beyond death.

There is no space here to adduce other instances. More evidence can be found elsewhere, as for example in "The Lord of Thought" by Lily Dougall and Cyril Emmet, both distinguished scholars and theologians. For Jesus it was not the physical punishments of sin that were serious but its spiritual punishments. As when he said concerning those who betray childhood "it were better that a millstone were hanged about his neck and he were drowned in the depth of the sea". Note he is not recommending or condoning 'drowning' or the use of the millstone. He is declaring that something worse is to be feared —the out-working in that guilty soul of its own spiritual condition.

If we would read our New Testament aright we must always see the love of God working through its severities for that redemption which never ceases till it brings "judgment to victory".

God is tender, God is severe, but always God is love and his love will at last be victorious over all.

CHRIST, THE CORE OF ME.

Christ, be the main core of my life,
Through sunshine and through strife;
My guide and comforter. Please be,
The very inmost part of me.
And when the world about is hard.

And all that I hold dear is marred;
When men are cruel and unkind,
Help me to bring Thy cross to mind.

And I shall walk with head upheld,
For I have never yet been feld,
When to Thy source of strength repaired
And with Thee, all my burdens shared.

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Special Events Calendar

1	May Day
1	Child Health Day. Presidential Proclamation.
1–31	Milk Festival.
1–31	Fig Festival.
1–31	United (National) Cerebral Palsy Month.
2	Millinery Promotion for Summer begins.
2	Humane Sunday.
2– 8	National Home Demonstration Week.
2– 8	Be Kind To Animals Week.
2– 8	Goodwill Week.
2– 9	National Hearing Week.
2– 9	National Family Week.
3–10	National and Inter-American Music Week.
4	Rhode Island Independence Day and Arbor Day. Legal holiday in Rhode Island.
7	May Fellowship Day. (First Friday)
8	V-E Day.
9	Mother's Day.
10	Confederate Memorial Day. Legal holiday in North Carolina and South Carolina.
10–15	National Cotton Week.
12	National Hospital Day.
15	Straw Hat Day.
15	Armed Forces Day.
15–22	National Luggage and Leather Goods Week.
15–22	Let's Go Fishing Week.
16–22	Merchant Marine Book Week.
17–23	Letters from America Week.
17–24	National Foot Health Week.
18–24	World Trade Week.
20	"Mecklenburg Declaration of Independence" anniversary. Legal holiday in N. Carolina.
22	National Maritime Day.
23	Rural Life Sunday.
23	National 4-H Club Sunday.
23–29	National Secretaries' Week.
21–29	V.F.W. "Buddy" Poppy Week.
26	National Secretaries' Day.
27	Ascension Day. Religious.
27	Shabuoth. Religious (Jewish). Feast of Weeks.
29	Memorial Poppy Day.
30	Memorial Day (Decoration Day). Legal holiday in most states.
30	Confederate Memorial Day. Legal holiday in Virginia. Citizenship Day. (I Am An American Day) Date not selected.
May 20-June 20	Father-Child Month.
May 30-June 6	Park and Recreation Week.

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A MOTHER AND DAUGHTER PROGRAM

In the Garden of My Heart

MRS. HARVEY L. RICKERT*

INTRODUCTION

Here is a complete program for a Mother-Daughter dinner. Included are instructions for decorations and dinner program, a complete address on "Gardens of Life," and a candlelighting service.

If weather permits it would be ideal to have the setting in a garden. The next best thing is to decorate the dining room to resemble a garden. A trellis hung on available wall space, from which are hung vines and flowering plants is most effective. Potted flowering plants and ferns on pedestals will help to convey the picture.

Large room decorated with plants to give the setting of a garden; trellis on large wall space from which hung potted vines and flowering plants. Pedestals on which we placed ferns and blooming house plants.

Deep blue streamers were placed lengthwise down the long tables on which was laid gold paper lace doilies and small potted plants such as, geraniums and begonias. In the center of each of these long tables was a plaque (each one different) portraying the gardens we discussed in the program.

Place mats were oblong lace paper doilies that had been painted gold—deep blue paper napkins—the heart shaped program was laid on the oblong gold doily where later would be placed the dinner plate.

One side of the after dinner mint cup was the cut-out of a small sprinkling can. Favors for the mothers were tiny potted vines.

Committees of mothers and daughters made programs, mint cup cut-outs as well as decorating the room. As much as possible was done well in advance.

Our programs were heart shaped—we have often heard the phrase—Mother has a heart of gold, also—as being true blue—with these thoughts in mind—we placed a gold heart on a larger heart shaped mat of deep blue cutting a window in the center of the gold heart and placing in it a picture of a beautiful flower garden—the picture being the focal point of the Banquet Theme—"In The Garden Of My Heart." Our children being the flowers of our heart.

*Widow of Harvey L. Rickert; now living in Youngstown, Ohio.

THE ADDRESS

IT is only fitting for our Mother-Daughter Banquet that we look to our Common Mother—The Earth—for wisdom and inspiration. We are dependent upon her for so much—gardens play a vital part in our lives.

These include vegetable gardens, from which we receive a large part of our food and flower gardens, from which we receive much of the beauty in nature.

Mother Earth has a fascinating story to tell us as she speaks through the garden and may the lessons we learn while working in it give us a deeper appreciation of life and may it be a constant reminder that the raising of beautiful flowers closely parallels the raising of fine children.

Human life may be likened to a flower garden—our children are the budding flowers and what promise of future beauty they hold if cared for aright. When we plant a garden our responsibility only begins—first of all a fine seed bed must be prepared, good seed selected, planted with care, then cultivated wisely and regularly, weed it often, transplant little seedlings, then give them special care. If we become lax the garden will soon become a sorry sight revealing to all who pass by our apparent carelessness and neglect.

So it is with our human flowers—when children come our responsibility only begins—our child needs a good physical, social and spiritual heritage to grow and develop normally; a wholesome home life, loving care, sympathetic understanding and wise guidance. Let us enjoy our time spent with them, admire their physical, mental and spiritual growth—lest they too give evidence of our neglect.

When one person in a community has a beautiful garden—its attraction is keenly felt, its influence spreads—before too long others in the community take a more active interest in their garden.

Likewise, the influence of fine people in a community touches and ennobles more lives than many of us are aware.

Two stories that very appropriately illustrate this thought are found in the chapter entitled—"Your Seeds Blew Into My Garden, Friend"—taken from Dr. William L. Stidger's book—*How To Get The Most Out Of Life.*

Since the fall winds blow the seeds from one garden to another it is well for neighbors to help each other to develop beautiful gardens. How much more important it is for neighbors to help develop a fine wholesome community in which to raise their children for as sure as fate—the seeds of influence will blow from one human flower to another—whether for good or ill.

The child in the garden is the forerunner of the man in the world and the lessons he learns in the garden (if he learns them well) enter into the shaping of his life.

May Longfellow's words be true in a wider sense —

Then, Nature, the Old Nurse
Took the child upon her knee,
Saying—"Here is a story book
Thy Father has written for thee."

With that thought in mind will you journey with me through some of the gardens and see what story they have for us.

Let's stop first in the Rose Garden. The rose is probably the most representative flower—the most universally loved —because of its fragrance, charming grace and rare beauty.

The rose fascinates us all. Truly the rose is an emblem of all that is finest and best in life. Likewise, lovely people fascinate us because they do so efficiently, so charmingly their daily tasks. Every quality and virtue of their life fits together as gracefully as do the petals of a rose.

Not all rose buds develop into the perfect flower nature intended, due to outside influences—disease, blight, etc.

Likewise, not all human flower buds achieve full beauty—due to adverse physical, social and spiritual circumstances.

The many gorgeous flowers that so delight and enrich our life have been brought to perfection only by painstaking and laborious effort. So it is in life—there is beauty all about us but we must attune ourselves to it and apply ourselves diligently in order to appreciate and achieve it.

Then we may say with James Whitcomb Riley —

The world is full of roses,
The roses full of dew
The dew is full of Heavenly love
That drips for me and you.

Now let's step into a beautiful Rock Garden. Once they were only rocks lying here and there in a vegetable garden. Wearily a man who cared for his garden dug them out a few at a time and hauled them away in a wheelbarrow, piled them near the end of his lot. In due time another wanted them for a rock garden and they were joyously brought to a new location; with deft hands these same rocks were re-ar-

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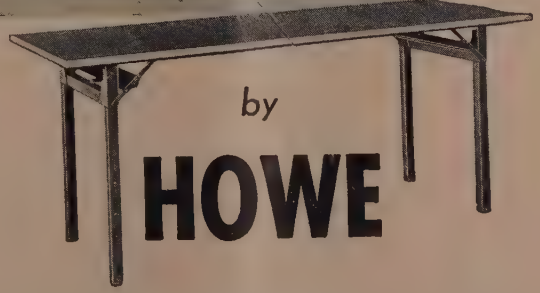

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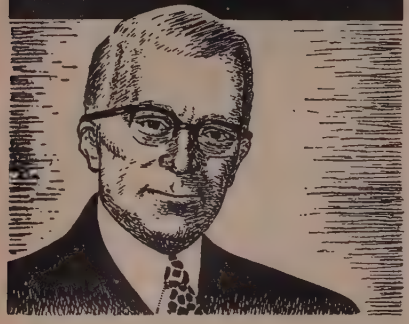

"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice every time he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means—in case anyone wants to know—that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heteronomous preacher. He will pay about $2000 to $3000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

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"More than a Business—an Institution"

ranged on a sloping hill-side, near a little pool, a few well chosen flowers were planted here and there. The rain and sunshine made their contribution and ere long these very stones that were once ugly and unwanted in new surroundings became a part of a thing of beauty.

Is not this a parable of life—some people appear ugly and unwanted—even cast aside—but once touched by the deft hand of some artful life or worthy organization—placed in new surroundings, are transformed in heart and mind—make a fine contribution to life.

Often we see people living in circumstances that to us seem crushing and unbearable, who manifest traits of disposition and character that are altogether worthy and lovely.

In life—we have the drab and the barren, right beside the beautiful experiences of life. How frequently the hard places in life bring forth rare beauty that reveals the Divine Goodness.

Seeing the little flowers among the rocks brings Tennyson's verse to mind—

Flower in the crannied wall
I pluck you out of the crannies —
Hold you here, root and all, in my hand
Little flower but if I could understand
What you are, root and all, and all in all,
I would know what God and man is.

Our Formal Garden is one of the impressive works of man. It requires an infinite amount of time and patience to achieve—the lines must be absolutely perfect, the slightest variation of one aspect will mar the beauty of the whole.

Due to the rich varieties of color in many of our garden plants and flowers a goodly number of symbols can be designed which carry a message far beyond words to portray.

The flower designs and colors of a Formal Garden may be many yet they live in harmony with each other.

Since people do love to mingle together we have learned that we get along better when we follow certain definite lines of behavior, customs, and formalities. In polite society many of these customs or formalities are as definite as the lines of a Formal Garden. We, too, must learn to live in harmony with life's many designs and colors and to do so is one of man's greatest accomplishments.

Young people must bear in mind that getting along gracefully involves the practice of a rather definite code of thought and action—which we shall call Etiquette—Etiquette may be another word for a kindly thought that has been translated into a worthy deed.

Fashions are fleeting, customs do change, conventions are altered by time—but the charm of good manners are as refreshing and lovely as the flowers of our Formal Garden.

Even the Cactus Garden has its message for us—we think of the Cactus as a product of the desert. For many years it has struggled for its very existence and through this struggle it has produced fantastic curves and developed an army of prickly needles that hold at bay the various enemies that would prey on it.

Travelers throughout our great South-west bring vivid reports of the beauty of the cactus flower ranging from simple little uni-colored bud to a brilliantly bountiful flower. Isn't it that way in life—most of us have on every hand perplexing problems to solve—hard questions to answer—an adequate living to be maintained—friendships to be kept and so on.

There are times when the whole world seems to tumble in on us—it is in these emergencies that the real test of our life comes and out of these emergencies very frequently lives of rare beauty, rich grace and fine charm develop.

The great sorrow that comes into our lives does one of two things to us—we either become hard and bitter with life or we become better persons. So little difference in the spelling of these two words — BITTER — BETTER. The bitter person leaves the I in—thinks chiefly of himself; while the better person drops the I—thinks more of others.

Heartening, indeed, it is to see so many people meeting courageously the pricks of life—and in spite of unfavorable circumstances make such a large contribution to the common joy of all—carry graciously such a large share of the common burdens of mankind.

No garden is complete without at least some portion set aside for an Old Fashioned Garden — here are grown many of the flowers our Grandmother loved so well. The charming pansies, unassuming violets, the colorful sweet peas, the little bachelor buttons, the

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bold zinnias, fragrant peonies, the flaming poppies, the enduring petunias, the stately snapdragons and larkspurs, the tall holly-hocks, the majestic lilies and others that were Grandmother's delight. Many of these flowers are all but crowded out of the homes of a busy, compact and throbbing city.

We will notice that most of these flowers are single, simple and modest as compared with the highly colored and richly variegated strains of the same varieties of today. Sometimes we almost forget that these gloriously beautiful new flowers of today are the direct outgrowth of the finest flowers that our Grandmother loved. So it is with many of our habits and customs—some of the finest practices of Grandmother's time have become accepted traditions of today.

Sometimes we regard Grandmother and even Mother as "Old Fashioned" and say so—however, let us no forget that some things such as truth, justice, purity, loyalty, prayer and love are as old as the centuries—yet as modern as today—no worthwhile life or great nation can be built without them and these virtues will serve as a sure foundation upon which to build our lives.

Our journey would be incomplete without entering a Sunken Garden. Usually to appreciate the glory of this garden one must descend into this area of refined beauty and roam leisurely along its paths. The true Sunken Garden has a way down and a path up.

Life has its strange "ups and downs" and the tragedy is that many of us must enter this valley of depression before we can see the full glory of life about us; many of us need this experience before we allow the finest qualities in us to develop.

Often in our hour of trial we find our truest friends. Friendship helps us along the pathway that leads from the valley of depressed spirits. This little poem expresses the thought—its author I do not now recall—

Friendship is a chain of gold
Shaped in God's all perfect mold,
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer.
Steadfast as the ages roll
Binding closer soul to soul;
No matter how far, or heavy the load
Sweet is the journey on Friendship's road.

Every garden needs some Evergreens. The evergreens remain green, thrifty and give evidence of life throughout the year—testifying to the spiritual hopes and aspirations that all mortals cherish. The noble pine pointing to the sky as a constant reminder as to the source where man may find wisdom and strength for his daily work. It is most fitting that the evergreen is used

to represent our religion and around it we weave our stories, our teaching, our cheer and our hope during the Christmas Season. Other trees are beautiful and fruitful during a portion of a year but the evergreen is beautiful during the four seasons of the year and symbolizes a constancy which is altogether essential if our religion and life is to be at all worthy.

We who hold to the Christian faith believe that our religion meets the needs of man during the four stages of his life—

a—during childhood it provides gladness.

b—during youth it gives purpose and stimulates our visions.

c—during maturity it yields wisdom and strength.

d—during age it assures joy, peace and hope.

Blessed is the man whose delight is in the way of the Lord and thrice blessed is the child whose parents lead him in the way of his church—so let us keep our faith in God alive and Evergreen.

THE CANDLELIGHTING SERVICE

(Seven attractive daughters of late teen years will be selected as Spirits of Light for the ceremony which follows at this time).

THE CHAIRMAN:

In order to best cultivate these flowers in the garden of our hearts we need the aid of certain spirits.

1—I am the SPIRIT OF COMRADESHIP—when a mother and daughter have me with them, they have good times together. The mother and daughter do things together. The mother interests herself in the things the daughter enjoys and the daughter gives attention to the things her mother likes.

2—I am the SPIRIT OF CONFIDENCE.—without me no mother and daughter can be happy. I am sensitive and easily lost and when I have been neglected it is difficult for me to find my rightful place again. Fortunate are the mother and daughter who understand how necessary I am to their happiness.

3—I am the SPIRIT OF PATIENCE—without me the road that mother and daughter travel would be rough indeed. I keep the mother from being intolerant when daughter desires modern fads and fancies; and I help the daughter feel kindly to her mother's ideas; to close her eyes to that which might seem odd in mother and see only the interested, unselfish mother love there.

4—I am the SPIRIT OF TRUST—sometimes a daughter cannot understand why mother does not comply with her wishes, but when I am present I help her to appreciate that the wider experiences of a more mature mind guides her judgment and together we try to work out what would seem best. On the other hand I help mother to believe in her daughter even when, sometimes, she is hard to understand.

5—I am the SPIRIT OF SYMPATHY—I keep the mother young by helping her to live close to her daughter. I interest her in her daughter's friends and occupations and I interest her daughter in everything that concerns her mother. I help them share their personal joys and sorrows, as well as their mutual hopes.

6—I am the SPIRIT OF LOYALTY—I bind the hearts of mother and daughter so that each will be prepared to be faithful and true to the best interests of their home and community.

7—I am the SPIRIT OF LOVE—without me none of these other spirits, beautiful as they are can long live. I make Comradeship glad, I encourage Confidence, I instill Trust and Patience, Sympathy and Loyalty become alive through me. We all work to make the relationship between Mother and Daughter beautiful. Now, I LOVE—light your candles—Comradeship, Confidence, Patience, Trust, Sympathy and Loyalty and may you furnish the lights from which the mothers will light their candles. May the mothers cultivate these spirits and let them rule their lives.

(Spirits light candles of Mothers.)

A Mother's Charge to Daughters.

May you be true to the ideals that are highest and noblest—scorning not the small things in life, yet fearing not the great things in life. May you be ambitious yet not allow your ambition to cause you to trample others in your effort to gain success.

Growing as a lovely rose—having radiant love as the center—with petals of honor, self-control, dependability, truth and kindness.

May you so permeate the atmosphere about you with your loveliness that others may want to be like you—may you ever continue to be the "Flower of our Heart."

(Mothers light candles of Daughters.)

A Daughter's Response

We promise to cultivate the spirits of Comradeship, Confidence, Patience, Trust, Sympathy, Loyalty and Love and thus strive to be good and worthy daughters.

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(close with the singing of an appropriate song—then extinguish the candles.)

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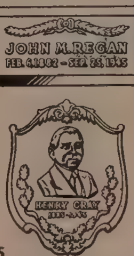

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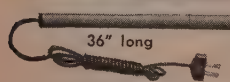

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Christ The King Lutheran Church

Reseda, California

David Sward, Pastor

Culver Heaton, Architect, Pasadena, California

A building that tells a message, built on a budget, is an achievement. But then, David Sward—pastor of Christ the King Lutheran Church of Reseda is a determined and resourceful man. His determination was born of the conviction that there must be a way for a mission church to avoid confusion with a gymnasium . . . or a cracker box! HIS building must inspire reverence not only in the worshipers but in those passing by.

Pastor Sward's resourcefulness was apparent as he dealt with the architect. Knowing that architects find that large requests and small purses are a common curse of clients, he decided not to reveal the budget until the architect had committed himself to the project. Architect Culver Heaton, A.I.A., of Pasadena, was selected by the Building Committee. From the list of requirements of the project, Mr. Heaton could reasonably anticipate a minimum budget of $50,000 and was astounded to find only $25,000 available. In the face of Pastor Sward's determination, withdrawal was impossible, and so the project was accepted as a challenge to the architect.

The Building Committee and the architect then set about defining their problem, and agreed on the following:

PROBLEM:

Money A strict budget of $25,000 had to be maintained.

Atmosphere Both the pastor and the architect believed that regardless of the limitation of the budget, an atmosphere of worship must be achieved. Too often a mission church is compelled to worship in a gymnasium.

Flexibility The church must serve worship, Sunday School, church dinners, recreation, and administration.

Expansion The mission must be expandable into a major church that will be an architectural credit to the synod.

In assenting to this proposal, Architect Heaton made it clear that the Committee could not hope to achieve the desired results if they were also going to hold preconceived ideas regarding the plan and design of the building. It would be necessary to produce an architectural form so simple that it could be built at an absolute minimum of cost and yet create a worshipful atmosphere, thus eliminating the need of expensive theological ornamentation which often is required to indicate that a building is a church.

After months of study and work, the architect and building committee, working as a team, were gratified with the following:

SOLUTION:

Money The bid came in at $23,204. This allowed an additional bay to be added to the length of the nave and a brick veneer on the facade. The final price included: paving of parking area, walks, landscaping, sprinkler system, chancel furnishings, carpets, dossal curtain, and radiant heating and ventilation system. *Total cost*: *$24,822.*

Atmosphere The simple "A" frame construction not only added to the economy but provided a vertical motif, lifting the worshipers above the squat proportions of the conventional mission church. The Building Committee's complete cooperation with the architect in the selection of colors resulted in a maximum effect from the limited materials at his disposal. Simplicity, scale, and taste obtained an atmosphere of worship which money alone cannot buy.

Flexibility CHURCH: Seating for 150 persons is provided by folding metal chairs. The Choir and electronic organ are located in the rear, concealed by a movable screen.

SUNDAY SCHOOL: Acoustical folding panels swing from the walls to provide eleven Sunday School classrooms. The Pastor's office and the Kitchen furnish adult classrooms.

CHURCH DINNERS: Tables are stored in a closet next to the chancel. A sliding window opens between the Kitchen and the Parish Hall. Dinners are served cafeteria-style from a stainless steel counter.

RECREATION: The carpet may be rolled thereby making a space 24 feet by 48 feet available as a Parish Hall. The paved parking lot permits active games. A fenced, grass plot behind the building controls the small children.

ADMINISTRATION: Present administrative needs are provided for by the Pastor's Office and the storage space for books and records.

EXPANSION: The plot plan shows the expansion of the church plant around the Plaza of Worship and the Patio of Education.

The key to the success of the project is the simple structural form that was established on a modular basis. The "A" frame for the nave was constructed on the job, built up from stock members. The post-and-beam framing of the administration wing reduced the roof structure of that portion. Color became a prime factor with the simplification of the architectural form, and the Committee proceeded with faith, courage, and not a small portion of trepidation. But then it was Mr. Heaton's turn to insist.

The colors radiate from the sanctuary, with a ceiling of soft blue-grey, beams of dark blue, and the wood walls of the chancel: warm redwood; chancel

(*Turn to page 29*)

plan **philippine mahogany** *for church furniture*

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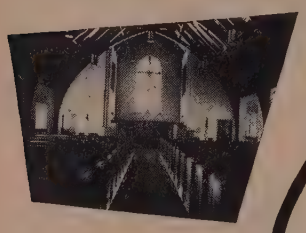

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TRY SOMETHING

By W. Howard Lee*

Try Working By The Clock

DO you find your time getting away from you before your work is done? Most ministers seem to have a sense of frustration at this point. One reason is that as a profession we are poor stewards of our time. Most of us are undisciplined in our use of the hours. Being free of the tyranny of the time-clock we are apt to dawdle among little chores and errands, never getting down to serious study or writing or calling—things that matter most at the mercy of things that matter least.

One way out of this frustration is to adopt a daily "time budget" and then hew as near to the line as possible. Of course, a minister's day is subject to interruptions, and he must be prepared to help people when they need him. Still, a daily schedule, followed as faithfully as may be, pays big dividends to the diligent pastor.

The suggestion for such a schedule I found as I was beginning my ministry in an out-of-print book called *Ministerial Practices* by Clelland B. McAfee. It suggests outlining an hour-by-hour schedule for five working days, a card for each day. Mornings are reserved for study; not desk clearing, correspondence, or parish planning, but honest to goodness work on books and on sermons. A wide variety of studies can be included in your reading if you have the time, and the schedule gives you the time.

A typical day as I adapted the idea to my own needs is the card for Tuesday:

8 to 9—Personal devotions, Bible study and reading of a sermon.

9 to 10—Special studies—(varying from day to day, Theology, Philosophy, biography, history, science).

10 to 12—Sermon preparation.

12 to 12:30—Reading of poetry or other literature.

1:30 to 2:30—Correspondence and parish planning.

2:30 to 6—Pastoral calling, administrative work.

Evenings—Home, group meetings, pastoral work.

In my own ministry the daily schedule has sometimes been "more honoured in the breach than the observ-

*Minister, Memorial Presbyterian Church, Saint Augustine, Florida.

Christ the King Lutheran Church

(*From page 27*)

furniture: blending red mahogany, with the dossal curtain natural and gold; a large cross of aluminum, candle sticks of brass, the walls of the nave: yellow ochre, and the floor, tan.

The Choir and organ console are concealed by a movable planter and screen which divides the rear into a foyer area as well. These same movable units are used at the other end of the hall to conceal the chancel when the room is used for church dinners.

Sunday School classrooms are produced when the folding acoustical partitions are extended from the wall.

On Dedication Sunday, the Reverend Doctor A. L. Langhoff, Regional Director of the Board of American Missions, stated from the pulpit: "I cannot approach this building or enter this room without a profound sense of reverence." This was satisfaction enough for the hardworking Pastor, Committee, and Architect, who, months before, had set out to build "a mission that tells a message" with only $25,000.

ance," nevertheless, it has been a lodestar that has kept me from wandering aimlessly in my use of time. The only change I would make in the idea of the time budget is to start it at an earlier hour and then follow it with somewhat more diligence allowing fewer things to break in. In recent years I have developed the habit of rising quite early (and it is a matter of habit) and find that the hours before nine are by far the best.

Douglas Southall Freeman, distinguished editor and writer, had a motto above his desk that may have been the secret of the monumental volume of literary work he was able to produce: "Time Alone Is Irreplaceable; Waste It Not." It was his contention that a man who had command of his time and would discipline himself in its use could do almost anything he wanted to do. At the very least we could be saved from the sense of frustration by adopting a time budget and keeping to it as best we can.

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First Congregational Church

Forks, Washington

Norman L. Scruton, Minister

Robert L. Durham & Associates, Architects, Seattle, Washington

LOCATED at the extreme northwest coast line of the United States, the First Congregational Church, Forks, Washington, reflects in design the peculiarities of the area in which it is to be built. Builders have in mind that this part of the country receives 110 inches of rainfall per year, with severe storms from the southwest. This also is a lumbering community. Natural woods are being used in construction of the church, a product very much a part of the design because of the economy of the town.

Design of the Forks Church was noted by the Church Architectural Guild which gave it "honorable mention" in its awards for the year. The design is to give a small community church as many facilities as a minimum budget will allow. A budget of $75,000, including furnishings, was at hand. The Building Committee of the Church purchased a new site 100 x 200 feet on which a sanctuary is planned with a seating capacity of 130, plus a choir of 20.

Religious education areas are to be provided for an attendance of 225, with facilities for nursery and kindergarten in separate rooms; and primary, intermediate, and high school departments in areas of the fellowship hall. The Fellowship hall is to provide for dining capacity of 200. Because of local custom, the nave has to be expandable for special services, such as weddings, requiring the placing of the church parlor at an area to facilitate such use.

Climatic conditions require that the entrance be sheltered from the southwest. The small budget and relationship

(*Turn to page 35*)

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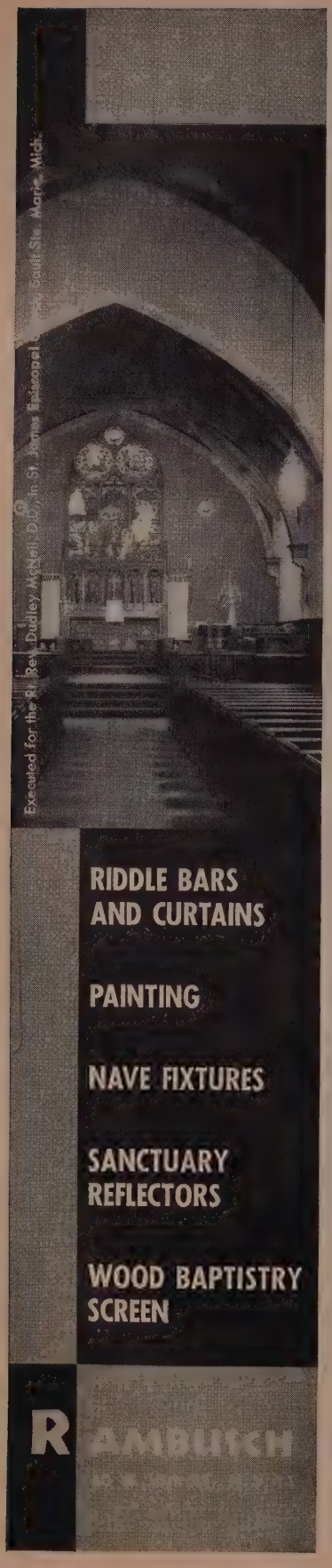


My Troubles Are Because Of Me!

HAROLD WILEY FREER *

We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, since God's love floods our hearts through the holy Spirit which has been given us. Romans 5:3-5 (Moffatt)

WHY do we do some of the things we do? We do not want to, we know better, we even fight against doing them; but we do them. Afterwards we say, I'm sorry, I didn't mean to lose my temper, to be impatient, to be nasty, to be selfish. I wasn't myself. I don't know WHY I did what I did. I didn't want to.

Do you know the words of the old prayer book, used for more than 400 years? "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." Why do we get into such trouble? Even the apostle Paul knew that same psychology of acting. In our scripture lesson (Romans 7, 8) he wrote "I don't accomplish the good I set out to do, and the evil I don't really want to do I find I am always doing." It is an agonising situation, he concludes. Who will set me free from the clutches of self?

Yet earlier in the same letter to the Romans, he wrote: "We triumph in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope —a hope which never disappoints us, since God's love floods our hearts through the holy Spirit which has been given us."

There is the clue. God's love flooding our hearts through the Holy Spirit, that only can set us free from ourselves. For our troubles are really because of ourselves—our pride, our selfishness, our jealousy, our anger get in the way. We do not know how to hold the self in control.

Now, I am not saying that everything that happens to us is our fault. That would be foolish and untrue, to say that. Even the good that comes we do not always deserve. Certainly the evil that comes is not our fault. A man in Chicago last week was hit on the head by an ink bottle knocked out the window of a tall building. That was not his fault. But if he refused to walk again on the streets of Chicago, that would be his fault. His fear will solely be because of him.

But would a man do a thing like that? O yes! A farmer angry with God and life vowed he never would set foot on earth again. So he had built little wooden runways all over his barnyard, from the house to the hen house, across to the corn crib, over to the pig pens, and so on. For nearly twenty years he did not touch the earth. His trouble was because of him! A woman angry with her husband swore she would never speak to him again. They continued to live together in the same house, but for twenty-two years she did not speak to him. Her trouble was because of her!

It was not the fault of the farmer that the event happened which caused him to become angry. It was the farmer's fault that he became angry. It was not the wife's fault that the event happened which made her angry. It was the wife's fault that she became angry. Is not Fenelon correct when he said: "There are many people who want to make the worst of everything, and who are continually upset?"

Consider our worries. Most of us know that the thing we worry about will never happen. But it might. So we worry, making the worst of everything, hence being continually upset. But earlier this morning we prayed: "Give us this day our daily bread." In confidence and trust as Christian men and women we offered our prayer to God, placing our lives in his hands. If that is so, not a person should leave here with a worry. If we do, our worry is because of ourselves, and ourselves only. Our fear is because of ourselves, and ourselves only.

Need I illustrate that further? Much happens over which we have no control, but what we do about it, the trouble we make out of it, is solely up to us. Everyone of us, if he is truthful, will say my troubles are because of me.

*Minister, Dover Congregational Church, Westlake, Ohio.

There Is Help

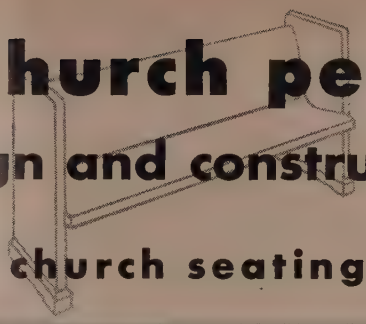
But there is help. We can be set free from the clutches of self. It comes through an awareness that God's love does flood our hearts through the holy spirit. Until we know that, that God's love is flooding us, we will continue to be angry, to be afraid, to be selfish, to be impatient, even when we do not wish to be that way. With Paul and the Prayer Book we will say, I don't do the good I want to do, and the evil I don't want to do, that I'm doing all the time!

But when we are aware of God's love flooding our hearts, then comes the three-fold progression that Paul mentions. Our trouble produces endurance, which produces character, which in turn produces hope—and by that hope we live.

God's love does not prevent trouble happening to us. God's love helps us triumph over that trouble. Hence, when we are in trouble it is because of "me." A young mother, upset because her little boy wouldn't do what she wanted, said to me: "What shall I do with him. He makes me so provoked." "Pound your head on the floor," I told her. She looked at me with astonishment, then laughed. "It will do as much good as being provoked and scolding so," I told her. "The trouble is," I added, "he is not jumping when you say jump." "That's right," she said thoughtfully. Then she added, "But only a superhuman person can be that calm!"

She made a mistake. Not the superhuman person, but the person filled with the love of God, the superman only because he is God's man. I know what I'm talking about, for I have seen it in many of this congregation. Impatient, angry, selfish, doing what we do not want to do, then gradually growing patient, quiet, unselfish because of an awareness of God's love flooding us. Troubles still happen to us, events that sting us bitterly. But we refuse to be bitter. To a young woman terribly crippled by disease, a friend said: "Arthritis certainly has colored your life." "Yes," she answered; "but I mean to choose the color." Just so. And as she chose the color, she was able to endure.

No longer the kicking and the fussing and the worrying and the hating and the bitterness. Instead, there is a sense of persistence, of endurance, because God's love floods all. Without that love it would be only pagan endurance, hanging on with bitterness that is not worthwhile. But because of God's love known and understood, one's own life becomes loving too. A loving person knows how to endure, a mother watching a sick child, a father persisting in his work, a child honoring



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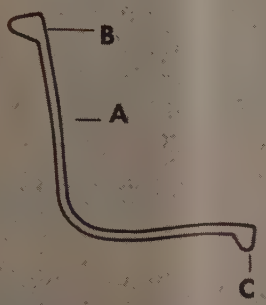

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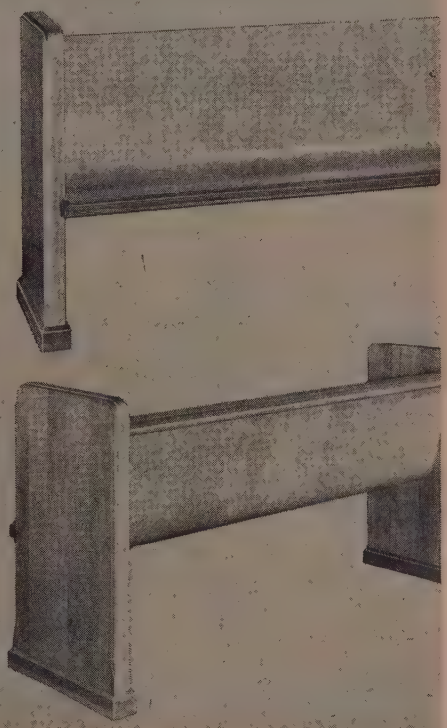

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his parents, all these are symbols of enduring love. When love is there, then endurance always is there, no impatience, no haste, no kicking against the pricks.

This Produces Character

That is what produces character. I met a mother once who years before had lost her son. She never got over that loss. Unhappy, selfish, bitter, she was without friends, without hope. I heard her say to a young mother who had lost her baby: "The baby is better off than any of us. No troubles, no pains, no sorrow. It is better that the baby is dead." What kind of character does that reveal?

She had no sense of God's love flooding her heart. She only hated everything and everyone that spoke of a loving God. For she made her own troubles to be heavy burdens to her. She had no endurance, for she just lay down in her bitterness and her selfishness. There was no hope for her, there is no hope for her, as long as she refuses God's love.

But who are the people of real character to whom we go when life's sorrows and griefs touch us bitterly? We go to someone who knows that love of God, someone whose heart is flooded with God's love, who has triumphed over trouble, who has endured, who has gained a character full of joy in the midst of bitterness, full of gladness in the midst of sorrow, full of triumph in the midst of defeat.

We do not go in our trouble and grief to one a leader in church or community or nation because he is a leader. Nor do we go to someone unknown in church and community because he is unknown and anonymous. We go to the one in high place or low, the one with position and honor or to the one almost unknown except to the seeking heart. For we go to the loving heart in our need, who through trouble has endured, because hope is there—a hope that never disappoints us. And why are we not disappointed? Because through that person too our hearts are flooded with God's love through the holy Spirit.

Then it is we can face life victoriously.

Bible Societies Launch 150th Anniversary Celebration

President and Mrs. Eisenhower look over several of the bibles in 78 different languages presented for White House library by Daniel A. Burke, president, American Bible Society.

Distribution of 25,000,000 bibles in 1954 and 50,000,000 by 1960 to keep up with the birth rate is the goal set by Bible societies around the world as they celebrate the 150th anniversary of their birth. The American Bible Society and 23 other national bible societies also will commemorate their founding in 1804 by the British Foreign Bible Society in a year long drive to renew interest in bible distribution to the millions of individuals in under-developed countries who are becoming literate each year.

The American Bible Society, which had its beginnings in Philadelphia in 1808, now accounts for about half of the distribution of 20,000,000 volumes of Scriptures each year. In cooperation with other societies, the U.S. group will sponsor a World Good Will Book through which signatures will be gathered from people all over the world who wish to testify to their love of the Bible. Each person signing the book will contribute a dollar or more for sharing the Scriptures with others. Signatures will be grouped by country, by major sub-division, and by city, then bound into huge volumes.

Celebrations this year will recall the event that sparked the movement responsible for publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects. It was the desire to read the Bible of the small daughter of a Welsh weaver, Mary Jones, that dramatized the need for the great missionary movement to distribute Bibles. Mary had learned to read in her native Welsh so that she could understand the scriptures, only to discover that no Welsh Bible could be purchased in her area. In the year 1800, Thomas

Charles, village pastor of Bala, in Wales, heared of her plight and gave her a Bible she could read. Mr. Charles and his associates sensed the hunger of millions like Mary for the Scriptures and set about organizing a movement which grew from a distribution of 10,000 Bibles in 1800 to 20,000,000 in 1953.

The American Bible Society began its 1954 campaign with a White House observance in which President and Mrs. Eisenhower participated. Daniel A. Burke, president of the bible society, presented Bibles and New Testaments in 78 languages to the President for use by overnight guests from foreign lands.

Poems of Devotion

*Belle Chapman Morrill**

PENTECOST CHILD

On Pentecost a little boy was born . . .
A saintly mother's gift to God at birth,
Like Hannah's son;
But none that day could guess the benison
God brought to earth,
When on that Pentecost a child was born.

Today men feel new life within them born,
When God's man speaks with tongue of flaming fire,
They hear him pray . . .
And Christ within fills all their depth-desire,
His way, their way;
Because on Pentecost a child was born.

THE FORGE

My will was a bar of iron,
Crude, unshaped,
No tool that either God
Or I could use . . .
Was there a forge for bending
Wills of iron?

Then I learned that the love of God
Was a red-hot flame,
And into His hand I gave
My unbending will.
He plunged it into the depths
Of His flaming love;
He laid it glowing upon
His anvil of truth;
He hammered and shaped with the strength
Of His mighty arm;
And lo! an instrument fitted
To do His will.

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That men might see the Father in the Son.

So we whose lives are hidden deep in Thee,

In loyal love, have found Eternity.

Congregational Church

(*From page 30*)

to the lumber industry were responsible for the entire concept of the building in keeping with the natural use of local woods. These include glued up laminated beams, plank ceilings, haddsplit shakes, roughsawn cedar boardings, and similar woods.

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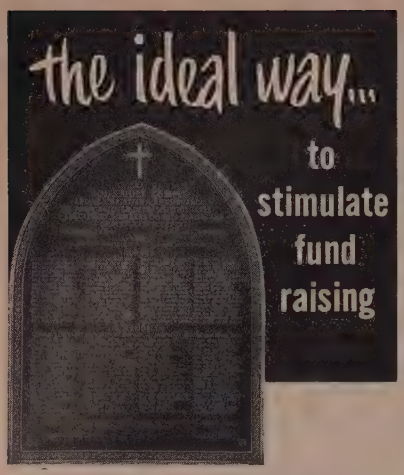

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ARNAUD C. MARTS *

FOR those who may question this chapter title, let us recall some facts of American history.

First, it was a powerful religious motive that let to the founding of the Colonies and set the decisive pattern of our civilization. In sharp contrast, attempts at conquest for the sake of gold almost faded out as influences in the life of what was to become the United States.

The new nation was organized by men of faith. As every schoolchild is taught, even our minted coins testify that "In God We Trust." Every proclamation, every official assembly, bears the same witness.

The Christian faith was considered so essential a factor in our civilization that unbelievably difficult and heroic efforts were made, by both Catholic and Protestant missionaries, to implant it also among the Indians.

Later, our Declaration of Independence, as we are often reminded, traced our inalienable rights—"Life, Liberty and the pursuit of Happiness"—to one source, the Creator.

That we remain a "religious nation" has even been confirmed by our highest legal authority—the United States Supreme Court. This opinion does not decree that we *must* be; it recognizes that we *are*. Strong popular confirmation of this attitude could hardly be missed in President Eisenhower's inauguration. Not only did the throng facing the Capitol sincerely join him in "a little private prayer" of his own, but the spiritual response swept across the country. The following day newspapers everywhere recorded the fact. The *New York Herald Tribune*, in a story headed "All Faiths Here Offer Prayers for Eisenhower," had this significant paragraph:

Protestants, Catholics and Jews, in their prayers and special services, *called attention to the fact that since the United States is entrusted to God's care*, its citizens must live up to this high purpose if they wish to receive the gifts of peace and prosperity.

If then, as commonly admitted, this is essentially a Christian nation; if the twin pillars of faith and action are the Fatherhood of God and the Brotherhood of Man; and if the churches of America have remained close to the practical lives of their people, as they have done—what more natural than that the Church, in all its wide sweep, should be "the greatest philanthropic force in American life."

The Judaeo-Christian religion, throughout its centuries of development, has been the world's greatest teacher of justice and mercy; of the laws of God, and of His love for all men. Philanthropy—the love of mankind—is its natural fruitage.

If we ask, then, why do men give, the best answer is that much of the motivation, probably 90 per cent of it, comes from religion—as taught and inspired by our organized churches and as put into action, however imperfectly, by their members and adherents.

This is not to claim that every generous giver is, *ipso facto*, an active church man. Indeed, there are many generous men and women of our generation who do not lay claim to any positive religious conviction. However, even in these cases the chances are about 99 to 1, I believe, that their parents and grandparents were religious men and women and that they are still living on the spiritual resources of their forbears. Or, as one young lady remarked, "They are riding on their Mother's ticket."

The Christian Church has proved to be the most creative agency in American life. It deserves far better understanding of the immense service it has rendered our developing civilization. There was a time—only a short generation ago—when the public needed no such reminder. When I was boy, the church was easily the central institution in our community. Social, cultural, recreational, and community life revolved

* Of Marts & Lundy, Inc. This is one chapter of his book "Philanthropy's Role in Civilization," published by Harper & Brothers. Used by special permission.

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PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "homemade" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. This message, blurred and in parts illegible, is hardly the messenger to send out as the representative of the church.

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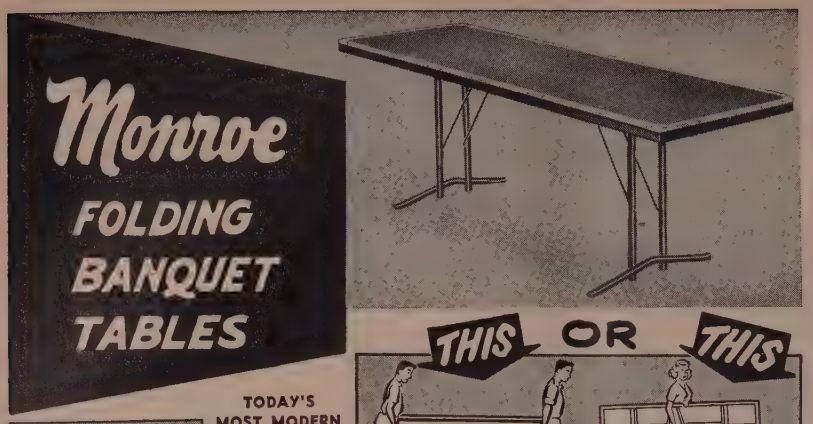

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about it. My father, a Congregationalist minister, was the most highly respected man in our town; men touched their hats when they met him—not in tribute to him personally, for he was a most modest man, but to the high office which he held as a minister of the Church of Christ.

Some By-Products

To suggest the creative influence of religious conviction, I propose to recall some of the notable by-products of the Church in American life. They go back many years.

The progress which we have made in the past century toward *world peace*, for instance, is a definite by-product of the Church. In 1815 a small group of Christian laymen and ministers organized the first peace organization in the world—the American Peace Society. It is still in existence, by the way. Within a few years, the British Peace Society was organized, *La Société des Amis de Morale Chrétienne* was founded in Paris and the Geneva Peace Society was founded in Switzerland—all by Church members in these nations. These four societies led the Western World in the formation of sentiment against war, initiating a series of international conferences in London, Paris, Geneva, and elsewhere which have become a vital technique in international relations today.

As a matter of fact, nearly all present-day activity against war can be definitely traced back to the work of these organized groups. They took as their text the words of the Hebrew prophet: "They shall beat their swords into plowshares." As a result of their hundred-year agitation, we now have the Pan-American Union, the World Court, the United Nations, a partial system of arbitration, a start toward the codification of international law, and a growing demand for co-operation as a substitute for war.

Another supremely important by-product of the Church in America is the *abolition of human slavery*. The first antislavery society in the world of which I find mention was organized in 1775 in Philadelphia by Quakers. It was called the Pennsylvania Society for Promoting the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage, and for Improving the Condition of the African Race. (This amply titled society still exists.) Twelve years later, English Quakers founded a sister British society. As a result of the determined opposition of the latter, slavery was abolished in Great Britain in 1835.

In this country Church people of all denominations took up the fight; within a generation there were 140 antislavery societies, 106 of them in the South. George Trevelyan, the historian, has

called the work of these Church anti-slavery societies a "turning point in the history of the world"; for, said he, "if slavery had continued into the industrial half of the 19th Century, the tropics would have become a vast slave farm for human exploitation and the European races would have been degraded by the diseases of slave-civilization of which the Roman Empire died."

So many direct and indirect by-products of the Christian Church come to mind that it is hard to choose those most deserving of mention. Since several of them have already been described in Chapter VI—itself an expression of faith in the Fatherhood of God and the brotherhood of man—they need only brief mention here.

There are our *hospitals*, which have already been discussed. Even the old religions of Egypt, Greece, and India produced hospitals. Crude though they were, they were the only institutions of mercy for the sick, while for many centuries in the Christian era the only hospitals in the Western World were those provided by the Church.

Welfare work—the concern for the poor and disadvantaged—is a by-product of the Church's patient pioneering during the past hundred years. First, Church people organized rescue and aid societies; then, in the 1840's, they created the Association for Improving the Condition of the Poor—the well-known A.I.C.P.—in many cities. Later, Protestant groups established their modern welfare societies which taught the nation a new sense of social responsibility and better methods. The Catholic Church has been equally active in the social service field with its diocesan charities, and its St. Vincent de Paul and numerous other societies. The Jewish people have carried on a marvelous program of welfare work both through their own numerous societies and through their active support of civic projects.

Then there is the enormous range of youth movements and *Character-building agencies* created and maintained by Church people. Our Young Men's and Young Women's Christian Associations, Catholic Youth groups, Hebrew associations, Boy Scouts, Girl Scouts, boys' clubs, settlement houses, and many others have a membership of about five million boys and girls, young men and women, whose characters and personalities are being thoughtfully trained by devoted leaders.

Practically all *formal education* in America was initiated by the Christian Church, as already described. Most of our secondary schools and many of our primary schools were denominational institutions during the first two hundred years of American life. Even in the great city of New York—a secular spot if there is one—public education was a "charity" carried on by religious and philanthropic organizations until the present City Board of Education was organized about a hundred years ago.

As for *higher education* in America, we have seen that it was peculiarly a by-product of religious forces—all but one of the ten colleges founded prior to the Revolution being organized by ministers and under religious auspices. The missionary zeal and the sacrifice which went into the founding of these Church-related colleges are almost beyond belief. In the records of Bucknell University we actually read of a subscription of twenty-five cents, payable in four annual installments, made by an earnest Baptist.

Learning To Give

The Church is the chief agency which systematically tries to teach people to give, starting this unique process even with its youngest children. It teaches Cradle Roll children in the Sunday Schools of Protestant churches, and similarly the tiniest tots in Catholic churches and Jewish synagogues, to bring their pennies for special missionary offerings. Through all the teaching and preaching of the clergy runs the theme of stewardship: man has what he possesses as but a steward of God and should use it to serve God and humanity. It is the Church which almost alone carries the burden of persuading people to give unselfishly and systematically to altruistic activities. Religion is truly the mother of philanthropy—a mother of great faith and great patience, glad when her children carry on her work.

For example: a generation ago a Chinese boy attended two Presbyterian schools which had been established by American missionaries in northern China. This boy prospered in manhood and a few years ago gave a million dollars to the Presbyterian Church in America—"in gratitude to God for my Christian education in life, and in appreciation of the services missionaries have given to China."

He stipulated that the funds should be used to build a home in Southern California for retired Presbyterian foreign missionaries. That home has been created. Called Westminster Gardens, it is located at Duarte, at the foot of the Sierra Madre Mountains. Thirty-five Presbyterian missionaries are now spending their retirement years in this beautiful retreat, paying a nominal rental of only $35 to $55 per month, because of the generosity of this Chinese businessman.

It is impossible to name this generous Chinese who reversed the customary missionary "westward to eastward" flow of generosity, for the only string he attached to his gift was that his name remain undisclosed.

(*Turn to page 61*)

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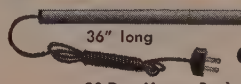

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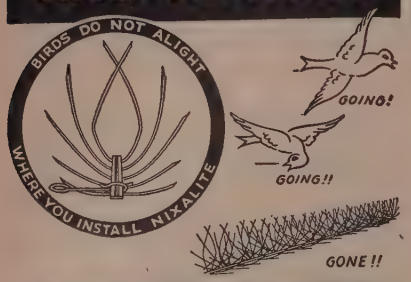

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EDITED BY MRS. JOYCE ENGEL†

What Is She Saying?

LILA B. McDILL*

"MAY I take a peek into your house?" Mrs. B asked one morning as we walked toward the manse after the worship service. My first thought upon hearing such a strange request was, "How rude can they be?" But fortunately, I happened to ask myself, "Now just what is this woman asking?" Although I knew Mrs. B only casually, I felt quite certain that she was not obsessed with a morbid curiosity, but that she was a well mannered and gracious person. She had been a member of the church for some time, and had been in the manse on previous occasions, which made me think that she really did not want to see the house, but actually wanted to see us. No doubt she felt that seeing us (her minister's family) in our home environment would help her feel that she really knew us; however, this thought raised the question, "Why was knowing us so important to her?"

After inviting Mrs. B into the "Sunday morning" manse (i.e. funnies on the floor, toys in the entrance hall, etc.), and talking with her for a while over a glass of tomato juice, it gradually began to dawn on me why she had made such an unusual request. Beneath her veneer of poise and social grace there was terrific frustration. Her problems were genuine and had become so involved that no doubt professional help would be needed if they were to be resolved completely. She wanted to tell me the full story that morning and bring all her trouble out in the open, but she seemed unable to do this as she knew me so casually, and of course could not be sure how I would receive her if she presented the full depth of her concern at this point. However, she found an adequate response to the brief "preface" she reviewed to me, and this gave her courage to move from here into regular counseling interviews with my husband, and eventually to resolve her problems to a great extent.

Certainly the role of a minister's wife is not that of a professional counselor or a "trouble shooter" for the parish. We generally think of ourselves as being merely wives of professional men, and this is actually what we are. However, there are many people who feel differently about our position, and think that a minister's wife should be a little more sympathetic and understanding, and even a little more "Christian" perhaps than the average woman. The truth of the matter is that everyone could make a much larger contribution to society if they would seriously work at this business of understanding people, and certainly this fact should be remembered in the various relationships that the minister's family has with the parishioner.

The old adage, "What you do speaks so loud that I cannot hear what you say," is true on many occasions, but there are times when this is not an altogether accurate picture of the situation. In other words, there are many instances where a person's actions are not heard because we have trained ourselves to listen only to verbalization, when if we would listen to action we would hear much more distinctly what the person is trying to say. We seldom attempt to go beneath the veneer of words and sentence structure to the real source of what one would like to communicate. Consequently, the problems which many people have, and which they are unable to admit and discuss freely with other people, seem to be submerged in their thinking process, and often appear to break out in aber-

†Bishop, Texas

*Mrs. Thomas H. McDill, whose husband is the professor of Pastoral Care and Counseling, Columbia Theological Seminary, Decatur, Georgia.

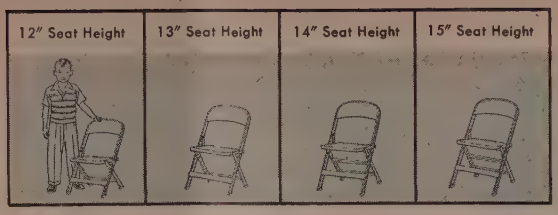
rent behavior and tactless remarks, hence we think someone like Mrs. B is such an "odd" person because she makes such seemingly rude and imposing requests. If it were possible to project Mrs. B's entire life on a screen and see the complete picture of all the forces that have closed in upon her, making her what she now appears to be, we might realize that she is a wonderful person to have withstood to this extent all these withering elements which have so warped her thinking and acting.

But why is it that Mrs. B does not secure an appointment with the minister through the church office and go directly into the problems which baffle her, rather than take this round-about way into his confidence? There are many people who can treat their problems in this manner; however, Mrs. B cannot. If this question could be treated adequately if would require much more space than is allotted for this brief discussion, as there are many reasons why she must make this strange approach.

The Indirect Approach

Before any judgment is made of a person's actions, it is always well to look at the total situation as they see it (inasmuch as we are able), in order to know the psychological atmosphere in which they are caught up, and to view the scene as they actually see it. For example, what is Mrs. B's idea of the role of a minister? There are people who are surprised to learn that being a counselor is actually one of the functions of the clerical office, and that one of the purposes of the minister's calling is to help people with their personal problems. Those who say they would never think of talking over their private affairs with their minister even though they have been members of the church for years, are amazed to learn that counseling is a common practice for the minister, and that seldom a day passes but that he has several people in his office seeking professional help. Mrs. B may be in this group, and feel that taking her problem to her pastor is a brazen thing to do, so for this reason she cannot go directly to him for help in the same manner in which she would consult her doctor or lawyer.

In attempting to analyze this situation, it must be remembered that it is tremendously important to Mrs. B that she have the respect and favor of her pastor, or she would not have proceeded as she has. If she fails to attain this respect, she will have a sense of failure in her entire mission, even though she has been helped somewhat by the mere process of admitting her problems. Therefore, to come right out and confess this trouble to him, could be to evoke his condemnation for all she knows, and this could be a shock which



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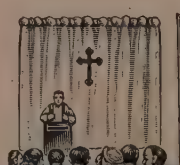

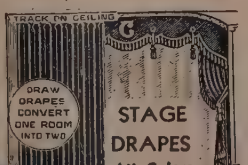

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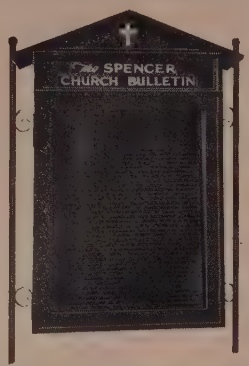

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her weak ego could hardly absorb at this point. If the minister's reaction were actually that of condemnation or rejection (or if she interpreted it as being such), this would not only be detrimental to Mrs. B's integrity, but as far as she is concerned her goal of achieving his favor would be lost. For this reason she must take every precaution to make sure that she will not be burned by a "hot sermon" or frozen by cold indifference, as either of these extremes could be a serious blow to her effort at securing a satisfactory solution of her problems. She "treads softly" into this counseling situation, much as the praying mantis stretching his "feelers" down the path to be sure there is nothing to impede his progress or harm him if he moves ahead.

Mrs. B is struggling desperately to hold herself together as a person, and at the same time trying desperately to solve these problems which seem to tear her apart. Her problems are very embarrassing and distasteful for her to discuss, and some are too painful even for her to admit to herself; however, they are of such a constant irritation that she must do something to alleviate the actual suffering. So here she is—wanting so much to talk over her trouble and confess the overt sin in her life with her pastor whom she regards as being of highest moral standing, and whose favor she so much desires; and yet not knowing whether he will understand all that is really involved and will accept her as she is, or whether by his mere attitude he may "slap her down" as has been done by some well-meaning minister. This is a painful ordeal, and it is only natural that she would proceed in this ambivalent manner.

Reluctance to Unburden Herself

Mrs. B could also have been taught from childhood that people are to voice their troubles to no one, no matter what his profession or ability to help with the difficult areas of life. There are those who feel that the Christian is to take his problem "to the Lord in prayer," and completely ignore the scriptural injunction "bear ye one another's burdens." If Mrs. B has been taught this, more than likely she would still feel that family "secrets" are personal and should never be taken outside the family circle, and she could well imagine that this might be her minister's attitude also. For this reason she would hesitate to talk freely with him until she is sure his reaction will be favorable. Hence, we see Mrs. B's search for help starting in a subtle manner and on a social basis using the "testing" method of approach. She first views the minister's wife, then gains admission to the manse where she is given freedom to tell as much as she will of her story. From this point she feels secure enough to take another step, because she believes that if her hostess would treat seriously the problems which she so lightly mentions over a glass of tomato juice, perhaps her minister would accept her in much the same manner.

No doubt there are many Mrs. B's in the average parish, and many people who would enjoy life a great deal more if they could be relieved of some of the things which trouble them. There are many who could be so much more effective in their Christian service if they were free to think and move unencumbered by the problems which make life so difficult. If Mrs. B's "therapy" or "salvation" (call it what you wish), could have its humble beginning from a brief "peek" into our house, how many more people there must be who might be able to establish a genuine rapport with their minister by visiting in the manse! Entertaining begins to take on real meaning when seen in this light, and the so called "pink tea" could be made into something of far greater significance than merely an effort to raise the social level of the parish.

As ministers' wives, we could do much toward meeting the needs of the women of the church by merely remembering that the burdens they carry are tremendous loads for their strength, although they may appear light and trivial to us. It seems to be a natural tendency to measure the worth or intensity of one's problems by our own ability to solve them, and not by the strength and insight which the person has to cope with his own difficulties. Also, much of the strife and unhappiness in our churches could be greatly reduced if we would try to understand what motivates the seemingly strange behavior of some of our people, and attempt to channel the thinking of our church women into this area. This process of understanding is of course, a tremendous endeavor, and a difficult as well as extremely sensitive field in which to move. Certainly we can never understand all of human personality, but some effort made at understanding the people with whom we are so closely associated can be exceedingly rewarding. This should be a constant concern of church people who place so much emphasis on love and Christian brotherhood.

Perhaps to state this more clearly is to look at Mrs. B as being just a little "queer" and merely checking her off as such. This is an easy way out, as it requires no time and little patience; however, this is failing to see why she is queer and failing to help her to overcome her difficulty. On the other hand, if we take the opposite extreme and become increasingly irritated at her aberrent behavior and tactless remarks, we more firmly entrench her in these objectionable patterns and also increase

PRAYER OF A MINISTER'S WIFE

Why should I have a special prayer, O God, except that I have so great need!

I can never thank thee enough that thou hast given me the opportunity to serve in a parsonage.

Give me patience with those dull souls who pity me in pious platitudes, reminding me of their holy vocabulary. Save me from pretense and hypocrisy, make me ring true to thy touch.

Teach me to see through thy eyes the good intention in the bungling deed; to hear music in the discordant anthem; to encourage every evidence of growth in personality and service.

Make me sensitive to atmosphere and moods that I may see past the outward irritability to hidden fears and problems. Keep me from officious advice and my own wisdom, turn me ever to thee and the abiding presence of Christ who can answer every need.

Keep me steady, so centered on thee that I may not resent criticism or intrusive advice; that I may accept interruptions and changed schedules gracefully keeping my poise and good humor.

Together, O God, may we serve thee gratefully, and make some contribution to the coming of thy kingdom on earth. In Jesus' name I pray —Amen.

Mabel M. Tilton
Waverly, Pennsylvania

the strife and turmoil in the church. If we could always realize that people act as they do for some specific reason, and could have a genuine desire to learn what this reason is in order to understand this behavior, we would be making tremendous strides in the solution of many of the problems which arise in our churches. To take what people say at face value and never explore the area of motivation, or endeavor to find out what causes them to think and act as they do, will mean that we will never fully understand them, nor be able to help them very much in their striving to become well integrated persons. From our indifference and inattention often comes an ignoring of this "odd" person, and consequently her need is never met, she remains "odd," whereas a sympathetic understanding of the person could mean much to her well being and efforts at maturity.

To love the unlovely is exceedingly difficult until we discover why it is that they seem unlovely. To enjoy the company of those who are void of tact and diplomacy is equally as difficult until we

(*Turn to page 81*)

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

ONCE in a time of financial "recession" or "adjustment" similar to that through which we may be passing in the western world at present, our downtown church held a "Youth Forum" following the evening service. Both these terms date the story! Few churches have evening services; fewer still find "forums" appealing. In this particular forum I suggested to the young master of ceremonies that an interesting question might be answered by some of the young people present. It was this: "What is your pet peeve?" Many of the answers were amusing; a few disclosed near-tragedy in certain lives. It was obvious that one or two enjoyed a kind of catharsis as they made vocal particular hostility and resentment.

What is your particular grievance about preaching? Please, not that you have to do it! It is easier to answer if we ask it about some other man's sermons, and less embarrassing. One quite prevalent complaint relates to sermons which deal almost *ad infinitum*, and to some critics *ad nauseam* with the popular demand for peace of mind, attainment of poise, how to win friends and influence customers, type of sermons. Unquestionably some of this preaching is a travesty on the Gospel, and could be delivered in a lecture-hall or ballroom without any Christian reference. Unquestionably also the public response to such preaching discloses a condition and a desire for help to manage the frequently difficult problems of living in an age of anxiety, loneliness and insecurity. To be sure no faithful servant of Christ will pander to what people want. Recall Morris Bishop's limerick:

A clergyman out in Dumont
Keeps tropical fish in the font;
Though it always surprises
The babes he baptizes,
It seems to be just what they want.

But what babes of various ages want, and what they need may be two very different things. But no one knows persons intimately without realizing that they need the sovereign cure which Christ provides. Basically this is the cure of God's forgiveness, the reconciliation to the personal reality who is our wonderful creator, redeemer and Lord. Allied to it is the need to realize this healing and reconciling love in daily conquest of those enemies of our peace and usefulness which Paul in his letter to Timothy described as "fightings without, fears within." Why not, therefore, preach from time to time, or in an occasional series (never all the time, for there are other needs, and in the gospel there is not only peace of mind but turbulence of soul for the kingdom's sake) on How Christ Helps Us Overcome Anxiety, Fear, Depression, Loneliness, Frustration, Accusing Memories, Fear of the Future, and the like? Two scholarly Christian teachers, Professors David Roberts of Union Theological Seminary, New York, and more recently Albert Outler of Perkins School of Theology, Dallas, have published books on Christian theology and psychotherapy. Psychology and theology are natural allies of the preacher who would deal deeply and Christianly with his people's inner spiritual and emotional needs. In a previous issue of *Church Management* I referred to one contemporary Episcopalian preacher's sermons on such themes, Dean James Pike's *Beyond Anxiety*. In our suggestions for texts and themes this month we examine a few sermon possibilities on such subjects. Meanwhile reflect on this verse by a young American poet, J. V. Cunningham:

The Elders at their services begin
With paper offerings. They release from sin
The catechumens on the couches lying
In visions, testimonies, prophesying.
Not, "Are you saved?" they ask, but in informal
Insistent query, "Brother, are you normal?"

SERMON SEEDS

I. *Good News for the Anxious.* 1 Peter 5:7 (Weymouth tr.) "Throw the whole of your anxiety upon him, because he cares for you." Here—whatever your angle of approach may be, a human interest story, a life-situation description—a little exegesis is recommended. Remind your hearers that this little letter proudly wearing Saint Peter's name was written in a chaotic time. The prescription began with a directive: "Humble yourselves under the mighty hand of God. . ." Then, to use the RSV version, "cast all your anxieties on him, for he cares about you."

This presupposes that you have the faith, that you are "in," and that you are practicing the faith by the help of one whose gift it is.

How can we practice this faith? How can we make God's care demonstrably

*Professor of Preaching & Pastoral Care, Yale University Divinity School.

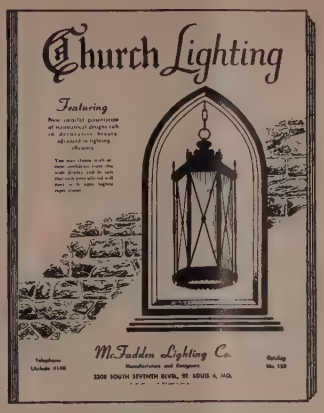
real to ourselves when tortured by fear-thought instead of girded by fore-thought? More than one competent Christian counselor suggests there are three practical rules we can follow: (1) Limit your load of worries. Distinguish legitimate anxieties from baseless ones. As you face them, inevitably some relate to the unforseeable future, and the future belongs to God. Some of your anxieties fester around past events. But these are in God's hand too. If they concern moral failures, is he not ready to forgive? Has he not dealt with them? Has the God and Father of our Lord Jesus Christ not put them far from him, as far as the east is from the west? In his love you too can put them from you.

(2) Stagger the load. Spread it. Break it up, so that you can deal with each anxiety as a single foe not as a battalion. Sufficient for the day is today's evil. Tomorrow will take care of itself. Jesus lived a crowded life but he was never hectic. He too can help us expel the unholy trinity of worry, flurry, and hurry. He lived one day at a time, one hour, one moment. To the immediate need or problem he gave his best, and left the rest to his Father, whose love and wisdom never fails. "If your life is too long and hard, break it apart! Break it into hours, minutes, seconds. A single moment is always manageable, no matter what burden it brings. . . And each night God sends a sunset to shut us away from tomorrow's problems."

(3) Christian experience endorses the truth of the third element in our strategy: Share your load. This does not mean to unload it on another who may be already weighed down with his own burdens. It does not mean spineless evasion of one's own responsibility. But face it with another, a trusted friend, a minister, and always with God. "In everything, let your requests be made known unto God." Prayer is the intercommunication system whereby we cast our anxieties upon One who loves the burden. Believe the doctrine of the Holy Spirit, practice the presence of the living Christ. He stands beside, and goes before, not to lighten every burden but to increase our strength. To be anxious about nothing, be prayerful about everything.

II. *Are you afraid of tomorrow?* A glorious text is 1 Corinthians 3:21-23—"All things are yours . . . things to come; all are yours; and you are Christ's, and Christ is God's."

(a) Introduction. Describe the "shape of things to come" as it induces fear. Old and young alike take a dim and depressed view of the future. Bill Mauldin called his generation, the "scared rabbit" generation. There is at least partial truth in the description. Few now expect happy consummations in life and history. Yet Christians should



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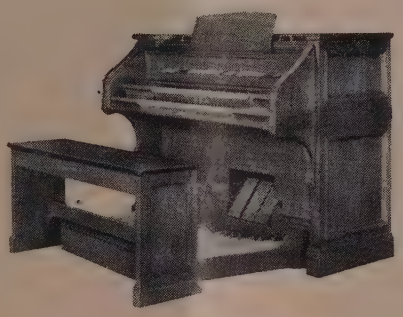

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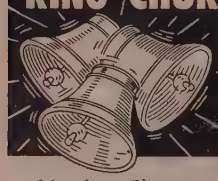

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David A. MacLennan

be men such as Thucydides hailed, "who dared beyond their strength, hazarded against their judgment, and in extremities were in excellent hope."

(b) Why should we be confident concerning the unknown tomorrows? Because we belong to Christ and Christ to God, and this relationship makes "things to come" ours to use or endure or transform as God directs. Can we spell this out? Take the three affirmations a dauntless Christian leader in wartime Britain used to rally his own soul and the souls of his people. Everything seemed black and much was burning, but these three truths of faith gave the reinforcement and armed them with hope: 1. God reigns. 2. God cares. 3. God strives. Then from scripture and from human life under God, illustrate these truths. Your conclusion will call people not to believe great things about God only, but to believe *in* this great and gracious Lord. "I believe in God through his Son Jesus Christ." I confide myself, and my dear ones and my country and tomorrow into his keeping, and join him in his invincible purpose. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him (and that means the future too) against that day." He is able. He rules. He cares. He works quietly, ceaselessly, victoriously. Fret not about tomorrow. God holds tomorrow.

III. *Peace of God.* You will phrase it differently, and before you have finished preaching on it, your hearers will know the tremendous difference between specious peace of mind and the profound peace of soul which comes from being hidden with Christ in God. One student recently turned from his first year class in Greek exegesis to preach a sermon on this theme from the salutation of Saint Paul to the Galatian Christians: "Grace be unto you and peace from God our Father and from the Lord Jesus Christ. His outline consisted of two main headings: "What is God's Grace? What is God's peace?" Reference to commentaries such as Moffatt's, Luther's, and the volume of *Interpreter's Bible* will give you suggestive exegetical help and ideas in the exposition which you can assimilate and weave into your treatment. You will think too of the tremendous affirmation in Romans 5:1—"we have peace with God through our Lord Jesus Christ." And like the Welsh evangelist you will finally say "in Christ's stead" to those whose hands may be outstretched in longing for this peace, even though they sit quietly in their pews: "Take it, man, take it!" Christ's peace was his last legacy before he went to the cross. And we can have it, on his wonderful but definite terms.

PARSON'S BOOK(S) OF THE MONTH

An anonymous wag made this honest confession:

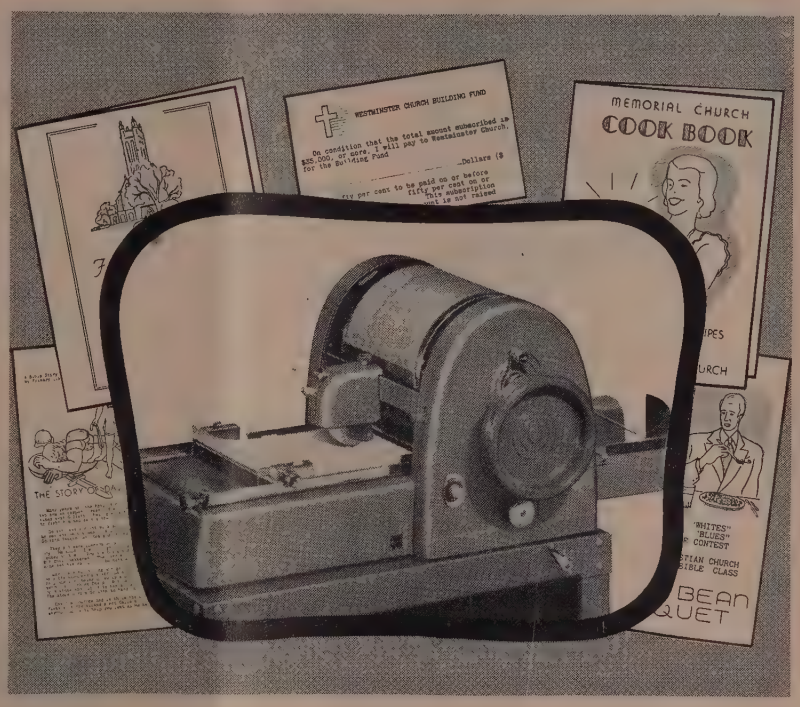
As I was laying on the green,
A small English book I seen.
Carlyle's *Essay on Burns* was the edition,
So I left it laying in the same position.

Who hasn't left a book which might have stretched the mind, even widened horizons of thought and imagination, in the same position as the bookseller put it? But this month six fairly small books I have seen, and could not leave unnoticed or unread. Here are the six: *Preaching the Gospel of the Resurrection* by D. T. Niles (Westminster Press, $2.00); *Preaching Angles* by Frank H. Caldwell (Abingdon Press. $2.00); *Upper Room on Main Street* by Harold B. Walker (Harper's $2.50); *The Recovery of Family Life* by Elton & Pauline Trueblood (Harper's, $1.50); *The Salty Tang* by Frederick B. Speakman (Revell, $2.00); *God's Psychiatry* by Charles L. Allen (Revell, $2.00).

At the risk of being rated an uncritical reviewer of almost any religious book, let me say that each of these books deserves perusal by the growing preacher. Of course they are not all on the same level of excellence, but each of them may act as a kind of mental railroad despatcher: send trains of thought on profitable journeys. First in merit for me is the dynamic Ceylon Methodist minister's exposition of the Gospel's central message, the good news of the Resurrection. Four highly-charged chapters discuss God's signatures of Hope, Death, Love and Life. Given as lectures, each is a flaming sermon on the incredible, profound, and life-giving Word, Jesus Christ. How this man can preach! How his preaching makes a preacher want to preach the

everlasting Gospel! No man can read far in this little book of less than a hundred pages without being convinced that "God who raised up Jesus from the dead has raised up us also and made us preachers of the Resurrection. We too have gone down unto the pit and have been delivered." (p. 29). Talk about biblical, doctrinal, and life-situation sermons: Dr. Niles unites them. Take the chapter on "The Signature of Death." Realism cuts through the sentimental evasions even ministers have been known to indulge, such as the half-truth that death may be a messenger of God and of blessing. "The last enemy to be destroyed is death," grimly declared the Apostle. Niles agrees emphatically, and then proceeds to report what Christian faith says about death: (1) death is the consequence of sin. (2) death is God's provision for sinful man. (3) death is already defeated. Here is neither the saccharine subterfuge so congenial to so many when they confront death's ambuscade; here is the truth which dares to assert that "man is not an immortal soul in a mortal body. Man is body and soul—a total person—in an immortal relationship to God." (p. 66) Nor is it pie-in-the-sky-bye-and-bye" other worldliness. Life in Christ here and hereafter is life in the eternal present, life at God's disposal and life in the fellowship. "The signature of life is written in blood." Unusual illustrations from the far East and from the West vivify the clearly written propositions.

Dr. Caldwell is an able teacher of homiletics, and he is one member of the fraternity who can practice what he teaches. In this book he rightly disavows any concern for providing us with a bag of homiletical gadgets, tricks or angles. What he does is describe thirty "approach-shots" the preacher should try when he seeks to reach the "green" of his objective in proclaiming the Good News. Twenty years ago when I was a novice both in golf and in preaching (my score in both shows I am now only a more experienced novice) I was astounded by the golfing prowess of an elderly minister. He used only one club, a curious combination of driving iron and mashie. With that one weird weapon he consistently played better than many of us who carried the full complement of clubs. Doubtless the preacher who approaches the truth he expounds with only one type of "attack" may do likewise. Usually he grows monotonous, dull, pedestrian, and his score worse than it should be. Dr. Caldwell knows the literature of preaching, and he knows preachers. Illustrations, outlines, specific tools are offered, and many preachers and many congregations would be enlivened if the preachers read, assimilated and tried some of



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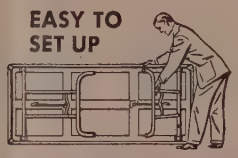

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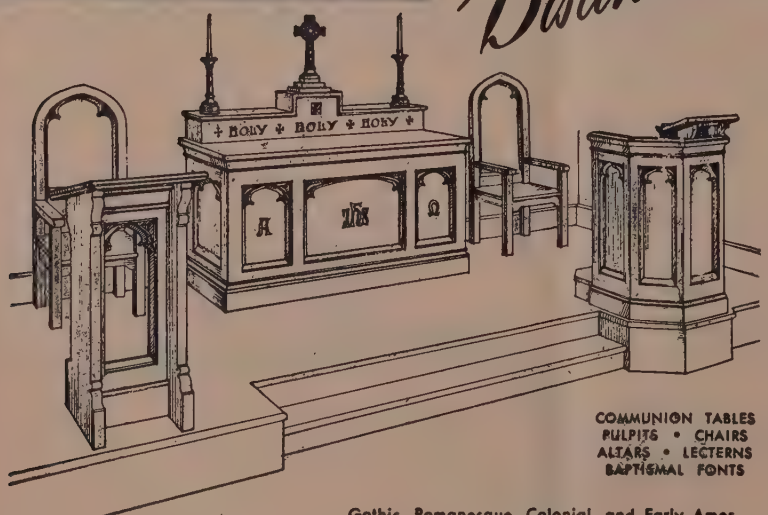

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these suggestions. This book will not make you a "Compleat Angler" sermonically speaking; it will contribute to making you a more effective preacher.

Let's take a quick look at the two books of sermons, one by Harold Walker of Evanston and one by Frederick Speakman of Pittsburgh. Both are first books by able men, and I can well believe that each felt a justified sense of elation at seeing a good sampling of their pulpit work in print. The almost legendary character, the late President McCosh of Princeton is reported to have begun his prayer the day after his book had been published with the words: "O Thou who hast also written a Book!" But not only the authors would be gratified at the publication of their books; their parishioners and friends, and a wide circle of men and women who seek spiritual help from the printed word should be grateful. Both men write well of what is worth writing about. Walker has the more polished style and lays his hand deftly on literary allusions. Speakman's style has itself "the salty tang" of a man who speaks "American" at its vivid, unconventional best. The Pittsburgh pastor has a flair for original titles: "The Print of that Thumb," "But what have you done lately?" "The Glory of a Faith you can't live up to," "What the Passenger told the Captain (Simon of Cyrene to the skipper of the ship that took him home after his unexpected role in the drama of Calvary), and "Yes, I remember Bethlehem." (The Bethlehem innkeeper's personal story). These sermons are the messages of a twentieth-century pastor-evangelist.

Harold Walker is the pastor preaching. These 24 sermons come out of the heart and mind of a shepherd of souls who takes the chief Shepherd and all kinds of sheep seriously and lovingly. Therefore he deals with the "Thou-I" relationship; "contemporary tides" (world struggle, responsible citizenship); men and women and what chances they have, what duties they would rather not do, and what they need most; and men and women in their domestic and neighborly relationships.

A book by Elton Trueblood needs no word of commendation to most religious book readers; witness the sales of his previous books. When to Dr. Trueblood's skill in elucidating relevant issues from the Christian viewpoint is added that of his wife in a book dealing with family life, we have a right to expect a helpful treatment. Our expectation is fulfilled. Their analysis of the family's problems, predicaments and possibilities is frank and convincing; their prognosis and prescriptions are heartening. Parents who read and digest this book may well experience a new sense of their Christian vocation. Commonplaces are treated uncommon-

ly, and uncommon insights are expressed so that the "ordinary" man and woman can receive and utilize them.

God's Psychiatry is a striking, captivating title for 39 sermonettes by the popular pastor of one of the South's largest Methodist churches. Dr. Allen has already been told—I suspect—that it is too pretentious and inaccurate a title. So be it. His definition of psychiatry is the restoration of the soul, and he knows the divine physician and medicine for sick souls. Homespun, readable, pictorial talks on Psalm 23, the Ten Commandments, the Lord's prayer, and the Beatitudes give him the opening gambits for his conversations about our problems and needs. Oversimplified? Treating symptoms instead of causes? Offering capsules instead of deep treatment? Yes, from the judgment of a clinical psychotherapist. But the capsules will help many over a rough stretch of the road, and will lead not a few to One whose touch is healing and whose service brings perfect freedom.

NOTABLE QUOTES

"Christianity is still sovereign in the modes of our verbal expression. We cannot utter a dozen words without some turn, some touch, some reference which goes back to Christian myth, Christian liturgy, or Christian doctrine . . .For the present and who knows for how many further centuries to come we can no more get away from Christianity than from the earth's gravity, can no more exist without it than without the air we breathe."—Bernard Berenson, in *Rumour and Reflection,* Simon & Schuster, 1952. (from the famous art critic's journal for January 20, 1943).

THE OLD PHILANTHROPIST

His millions make museums bright,
Harvard anticipates his will,
While his young typist weeps at night
Over a druggist's bill.

Phyllis McGinley
in *Harper's Magazine.*

"There is a striking story coming out of the French Revolution, with its violence and terror. Louis XVI, Marie Antoinette and the little dauphin, inside the palace, had listened to the teeming roar of the rebellious mob outside. Windows had been smashed, and stones hurled. On the morrow the mob came back, and the little dauphin turned to his mother to ask: 'Mama, is it still yesterday?' It always will be yesterday until, like Stephen, we challenge the unChristian customs of our time in the name of Jesus Christ our Lord."—Harold B. Walker, *Upper Room on Main Street,* p. 175. Harper & Brothers, 1954.

"Amy Carmichael, whose name was a benediction to thousands of India's untouchables, dates all the radiant, unconquerable determination of her life from the moment when she heard a layman pray simply, 'We thank Thee, Lord, that Thou art able.' What other conviction could we need to push us over the line from the mere 'whys' to the victorious 'hows' of life . . . He didn't say, 'Come unto me and we'll sit and ponder life's puzzles.' He said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Answer enough!"—Frederick B. Speakman, *The Salty Tang,* p. 28. Fleming H. Revell Co. 1954.

"One day G. K. Chesterton, traveling on a train, was absorbed in reading a book. Suddenly he woke up to his surroundings and discovered that he was on a train. But he had forgotten where he was going. So he got out at the next station and sent a telegram from there to his wife. The telegram said, 'I am here; where ought I to be?' The reply came back from her: 'Look at your ticket!' That is our predicament as Christians. We have not only forgotten where we are going; we have even forgotten that we have a ticket."—D. T. Niles, *Preaching The Gospel of the Resurrection,* pp. 87, 88. Westminster Press, 1954.

JEST FOR THE PARSON

Church advertisements both on bulletin boards and in newspapers occasionally contain unintended humor. One which may have had more truth than a misprint announced "Service will be *hell* at 9:30 next Sunday morning." Intended as a compliment to the late Scottish preacher, one religious news editor's comment appeared with an *f* replaced by a *k* thus: "Dr. McNeill can *kill* any church he serves." One reported to me in Calgary, Alberta, had no misprint but caused smiles: "11 a.m. the Bishop of Calgary. 7 p.m. The Rector, 'Thank God.' " Doubtless apocryphal as well as venerable is the alleged brief notice: "11 a.m. 'The Three Failures'. Minister. Choir. Guest Organist." Another, attributed to Dr. Edwin McNeill Poteat: "11 a.m. The Minister. 8 p.m. 'What the Fool Said.' " Juxtaposition of innocent statements needs to be watched. Do you know of any similar "boners"? If you do, jot them down on a postcard and send it to me; I'm collecting!

—DAMacL

PUBLISHER EXPANDS

The Zondervan Publishing House has moved its plant to a new location in the city of Grand Rapids where 75,000 square feet of space will be available to house the 115 employees. The new plant is at Robinson Road and Lake Drive, Grand Rapids, Mich.

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Rules for Church Weddings

The following rules and schedules applying to church weddings was adopted by The San Marino Community Church, (Presbyterian), San Marino, California. Frederick W. Cropp is the minister.

The San Marino Community Church is a Presbyterian Church and is governed by the Discipline of the Presbyterian Church.

Of the solemnization of marriage the Directory for Worship properly states at the outset:

"Marriage is an institution ordained of God for the honor and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honor, fidelity, forbearance, and comradeship, such as should assure an unbroken continuance of their wedlock so long as both shall live.

"Marriage is not a sacrament, nor peculiar to the Church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all good citizens are bound to obey. But since the Scriptures declare that Christians ought to marry in the Lord, and since Christians contracting marriage pledge their vows to God, it is therefore proper that their marriage be solemnized by a lawful minister, and that special instruction be given them, and suitable prayer offered, when they enter into this relation."

The Wedding Service states that holy marriage "is instituted of God, regulated by his commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men."

Regulations

The use of the San Marino Community Church for weddings is governed by the Session which has drawn up the following rules:

1. Weddings may be conducted in the main church building (the Sanctuary) or in Christ Chapel, or in the homes of members, or in any place where the arrangements may conform to such practices as are in accord with Christian custom.

2. It is expected that one of the ministers of the Church will officiate at all weddings. If a family desires to ask another clergyman to participate in the service, such a desire will be made known to the minister, and he will extend the invitation to such other clergyman.

3. Members of the San Marino Community Church would naturally have priority of dates over non-members. The exact date and place for weddings of non-members cannot be firmly set more than two months in advance of the wedding, but a date set within two months of the time of the wedding will be honored.

4. The Minister requests at least one consultation with the prospective bride and groom in order that the Christian meaning of marriage may be discussed.

5. If organ music is desired, the Church Organist will be engaged, if available. If the Church Organist is unable to play, a substitute will be engaged by the Church. If a soloist is desired, the family may make its own arrangements, but the music should be discussed with and approved by the Church Organist.

Fees And Charges

6. Certain fees and charges are made for weddings. These should be paid at the Church Office prior to the rehearsal. One payment will cover all.

A. For families where either one or both hold membership in the Church there is no charge for the use of the Sanctuary or the Chapel.

The total for other fees is $50.00. This includes the services of the organist, hostess, and custodian for the rehearsal and the wedding.

If the wedding is held in the Chapel without a rehearsal the total of other fees is $35.00.

B. For families where neither one holds membership in the Church the total charge for the use of the Sanctuary, the services of the organist, hostess. and custodian for the rehearsal and the wedding is $150.00.

If the wedding is held in the Chapel without a rehearsal the total charge is $75.00.

C. For those desiring to be married under the auspices of the church but desire an informal or intimate wedding service with less than a dozen guests, arrangements may be made in consultation with the minister for a service in the study or other convenient location at no service charge.

Decorations

7. † For decorating the Sanctuary or the Chapel the services of Erna's Flowers, San Marino, are usually recommended, because they have been highly cooperative and understanding of the limitations and restrictions which follow:

A. The use of nails, screw, and wire in decorating is strictly forbidden.

B. No decoration of any kind may be placed on the altar, pulpit, lectern, organ console, piano, baptismal font, or on the choir pews or on the table and bench under the West window.

C. No candles or candlelabra may be used in the church except in the Chancel or on the uncarpeted floor of the nave immediately in front of the Chancel screen.

No candles or candlelabra may be used on the altar except the two prominent candles furnished by the Church.

D. Decorations placed within three feet of either side of the altar must be lower than the altar candles.

† If the service of a professional florist are not desired, arrangements may be made with the Church for limited floral arrangements at the altar.

Receptions

8. Receptions in Fellowship Hall for families holding membership in the Church may be arranged.

There is a service charge of $40.00 which includes custodian fee and service of a housekeeper. Each wedding party is to be responsible for securing its own cateress, and making arrangements for food service and decorations. The family of the bride through the cateress or such other persons as they may delegate, will be responsible for all cleaning of dishes, equipment, and the kitchen area following a reception.

Because of the preparation and space required for our Sunday activities, Saturday and Sunday wedding receptions are discouraged.

Other Practices

9. Because of the active Sunday program of the Church, Saturday night and Sunday weddings are discouraged, although they may be arranged for members of the Church.

10. The rehearsal and the wedding will be conducted in the Christian spirit and with dignity. Immediately prior to both the rehearsal and wedding, it is expected that members of the wedding party will refrain from alcoholic beverages. The bride and groom shall be under obligation to make this rule known to all other members of the party.

11. Flashlight pictures are not permitted during the ceremony, which includes the processional and recessional.

12. Rice and confetti are prohibited on the church premises.

13. The Appointment Forms (attached) will be completed and given to the Church Secretary as soon as possible.

14. The wedding license should be given to the officiating minister prior to the rehearsal.

15. Any questions concerning the arrangements for weddings should be discussed with the Church Secretary.

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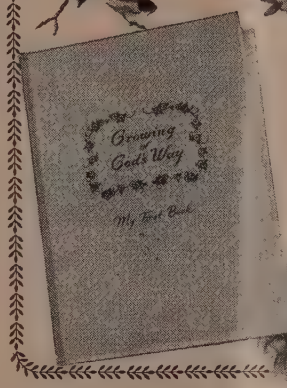

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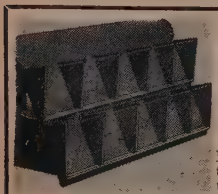

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Ministers' Vacation Exchange

Again this month CHURCH MANAGEMENT is listing some attractive vacation possibilities for ministers. Already some ministers have made connections for the summer as the result of listings in the two previous months. As in past years, the plan is that any minister may offer his house and pulpit for the vacation season to a satisfactory minister in another part of the country. Hundreds of exchanges are made each year. Ministers are invited to submit items for this department. Keep items as short as possible. Remember, copy must be in our office several weeks in advance of the month in which you desire it to appear.

Windsor, Ontario. United Church of Canada. New church, new parsonage, garden. One service each Sunday, July or August. Windsor celebrates its Centennial this year with some important summer events scheduled. **Charles Lewis, Trinity United Church, 1966 Tourangeau Road, Windsor, Ontario, Canada.**

Will Supply. Pulpit in any Protestant Church in New England or Canada any or all of first four Sundays in August. Reasonable Honorarium. Supplied two summers for Walmer Road Baptist Church, Toronto, Canada. References. **Arthur W. Rich, First Baptist Church, Delray Beach, Florida.**

Phillips, Maine. Methodist. Comfortable parsonage, 3 bedrooms, all conveniences in beautiful Rangeley Lake region. Small Village church. Exchange pulpit and parsonage with minister within 100 miles of Evanston, Ill., during August. **Gertrude G. Harris, Phillips, Maine.**

Will Supply. Eastern Pennsylvania pulpit or circuit in exchange for entertainment July 18 or 25. **Milton Thomas, Hazen Methodist Parish, Box 16, Hazen, Pennsylvania.**

Houston, Texas. Methodist Church. Comfortable 3 bedroom brick parsonage with every modern convenience. Easy drive to beach, good fishing in Gulf of Mexico. Need pulpit exchange for two services on Sunday for four weeks beginning July 18 or later. References. **Leslie D. Scott, 12735 Bertha Lane, Houston 15, Texas.**

Will Supply. Pastor of Baptist Church of 1200 members will supply pulpits for any or all of first three Sundays in August for use of Pastorium or reasonable honorarium. Prefer Mountains, east or west, including Canada, with fishing opportunities. References. **J. Earl Tharp, New Orleans Avenue Baptist Church, Tampa, Florida.**

Elmvale, Ontario. United Church of Canada. Comfortable parsonage near beaches and fishing, in exchange for supply during August. Two services each Sunday morning. **A. G. Reynolds, St. John's United Church, Elmvale, Ontario, Canada.**

Bad Axe, Michigan. Presbyterian. Three bedroom manse with all conveniences. Church of 400 members in County seat town in center of "Blue Water" recreation area, 100 miles north of Detroit. Exchange in August. Satisfactory exchanges other summers. **Wilson E. Spencer, 130 N. Port Crescent Street, Bad Axe, Michigan.**

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Will Supply. Baptist minister, college and seminary graduate, will supply on Eastern Seaboard in August in exchange for use of parsonage or cottage. 25 years experience, 10 years in present charge. **John Hunter, 19134 Bloom Avenue, Detroit 34, Michigan.**

Mount Airy, North Carolina. Methodist. Exchange pulpit and parsonage July or August, or part of both. Prefer coast of South Carolina, North Carolina or Virgina. Consider situations elsewhere. We are in foothills of Blue Ridge Mountains, 20 minutes from Skyline Drive. City of 8,500, church of 800 members. Comfortable and convenient parsonage with five bedrooms, two baths. Sunday morning service only. Reasonable honorarium. Three in our family, daughter 18. References. **A. C. Waggoner, 305 Franklin Street, Mount Airy, North Carolina.**

Brockton, Massachusetts. Exchange parsonage in July. Prefer New Brunswick or Nova Scotia. No preaching here due to Union Services, but I will supply pulpit if necessary. Large comfortable home with all modern conveniences near Boston and Cape Cod. Family of five. **Charles D. Broadbent, First Congregational Church, 24 Pleasant Street, Brockton, Massachusetts.**

Freeport, Maine. Interested in spending August in Maine? If so Congregational parsonage here may be to your liking. Situated on beautiful Casco Bay with its hundreds of lovely little islands. Less than half an hours drive to Sebago Lake, famous for years for its freshwater fishing. **A. B. Reynolds, Freeport, Maine.**

Westfield, Massachusetts. Congregational. Church of 570 members wishes supply for early morning service at 8:30 A.M., for six Sundays, including July 11 to August 8. Parsonage available at foot of the Berkshires. **Elton W. Brown, Second Congregational Church, P.O. Box 389, Westfield, Massachusetts.**

Freedom, Pennsylvania. Presbyterian. Comfortable manse with every modern convience, close to Pittsburgh and Pennsylvania Turnpike. Desire exchange of pulpits with minister near Chicago for August. **Max Burton Conley, First Presbyterian Church, 360 6th Street, Freedom, Pennsylvania.**

St. Augustine, Florida. Presbyterian. Exchange pulpit in the "oldest city in the United States" with minister of any congenial denomination in Chicago, California, or what have you. Scenic area, history at every turn, Atlantic's finest beaches, fine manse, and outstanding pulpit where you may be heard by many visitors. We have no children, no pets. References. **W. Howard Lee, Flagler Memorial Presbyterian Church, St. Augustine, Florida.**

Will Supply. Church of any denomination for July or August, or both, in exchange for use of parsonage. Prefer North Central United States. Successful arrangements other summers. Family of three children, ages 14, 11 and 8. **William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch Street, Philadelphia 2, Pennsylvania.**

Delaware. Methodist. Exchange of pulpit last week of July and first three weeks of August. One service here. Large brick parsonage, 45 minutes drive to beaches on Atlantic Ocean. Two hours drive to Washington and Baltimore over the beautiful Chesapeake Bay Bridge. **Walter H. Stone, 114 Cannon Street, Seaford, Delaware.**

Cleveland, Ohio. Presbyterian. Right on Lake Erie, fine place for vacation. Modern, convenient Manse. Exchange or honorarium for several Sundays in July and August. Prefer exchange in East or New England. **Dr. O. E. Hannawalt, 1502 Parkgrove, Cleveland 10, Ohio.**

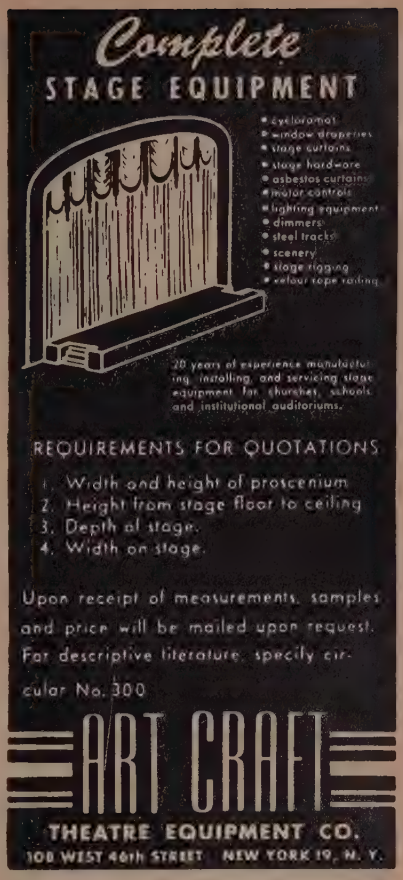
Will Supply. New York or near by state. Four Sundays in August. Now pastor of St. Paul's United Church, Cochrane, Ontario. Graduate Queens University and Queens Theological Seminary. Wife and three children. **C. W. Tomlin, 245 Fifth Street, Cochrane, Ontario.**

Will Supply. Central New York or Southern New England, August 1. **Ralph W. Heller, St. John's Evangelical and Reformed Church, Broadlands, Illinois.**

Toronto, Ontario. United Church of Canada. Minister of 600 member church desires to exchange manse and pulpit (available but not necessary) for July or August (preferred). Modest six room home in northern suburb of Toronto, close to main highways north, east and west. Muskoka Lake district 90 miles. Canadian National Exhibition in Toronto late in August. **William E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario, Canada.**

Nassau, Bahamas. Church of Scotland. Minister of St. Andrew's Kirk offers modern manse in this delightful vacation resort to minister (Presbyterian) for Sunday services months of July, August and September. Car, all utilities, and, possibly a servant. Also consider supply or exchange of pulpit and manse. Prefer vicinity of Boston or Los Angeles. Supply last summer wrote "We had our grandest vacation ever." **Edward Bragg, St. Andrew's Manse, Nassau, Bahamas.**

(Turn to page 55)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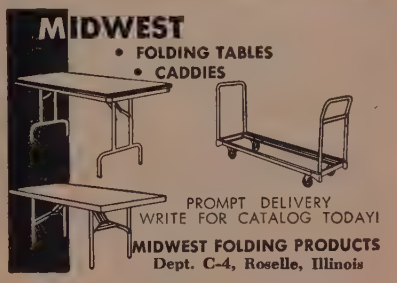

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They Say-What Say They? Let Them Say

A WORTH WHILE ARTICLE

Editor, *Church Management*:

Just finished reading your copy of the January 1954 issue and am certainly pleased and inspired. The article, "Symbols for the Books of the Bible" by Ernest O. Brostrom, I found particularly interesting and, as a suggestion, I hope that you will be able to publish many more such articles on symbolism. It is an interesting subject.

Ralph J. Bishop, Architect,
Spokane, Washington

OURSLER'S BOOK

Editor, *Church Management*,

I recently received my January 1954 Church Management, and proceeded to read through it, finding many helpful and worthwhile articles, as is always the case. However, page 68 brought a great shock to me. What a contrast to the positive and encouraging articles found on the earlier pages of the publication is this destructive article concerning Fulton Oursler, his book, and his theology. I have read the columns of music critics, etc. who throw the dictionary at an artist to show him how terrible he is, but I have never read anything as severe as this.

I consider the tone of this article to be quite out of keeping with the Christian spirit, and certainly not in line with the usual high quality of material contained in Church Management. What right does this small town preacher (like myself) have to sit in such conceited judgment upon the monumental efforts of a dedicated layman? It remind one of the hound dog that always barked at the moon, but the moon just went right on shining as brightly as ever.

However, since Mr. Crawford has chosen to sit in judgment seat upon others, he must also be prepared to be judged. The sins which he has found to be so obvious in those he chooses to condem are quite obvious in his own words. "Physician heal thyself." He makes the accusation that the blurbs make claims for the book which are not fulfilled upon reading. May I point out that Mr. Crawford has likewise committed the same sin by telling us that he will point his criticisms at the publisher rather than at Fulton Oursler, and then proceeds to crucify Oursler and his motives for writing. He accuses Mr. Oursler of taking a pro-Catholic point of view, hiding it within the threads of his story. However, hidden within this criticism is certainly the desire to grind some kind of ax, though it is hard to define just what that "ax" is, unless it is just plain narrowmindedness. Fulton Oursler tends to interpret Peter as a Bishop; Mr. Crawford would perhaps read into the same story a bit of predestination, being a good Presbyterian; I would probably give it yet another interpretation, being a good Evangelical United Brethren. Yet, Fulton Oursler is apparently expected to lay aside all of his own religious heritage, in order that his book should not be torn asunder by this ecclesiastical McCarthy committee.

When the critic points to the fact that the author has inserted things in his book which are not Biblical, he shows that he does not understand the method which Fulton Oursler has used in all three of his "trilogy" of books on the Bible. Fulton Oursler writes a *story*, using the Bible and other sources as well for background material. He is not writing a translation of the Bible, or a scholarly thesis. Mr. Crawford would do well to read this book with his heart, as well as with his scholarly mind.

Howard L. Hahn
Rusewood, Ohio

LOSSES OF HUMAN LIBERTY

Editor, *Church Management*:

Your editorial in the February 1954 issue headed, *The Fifth Amendment* is the most convincing statement I have seen to excite me about fascism. In affect you are saying that our constitutional guarantees of freedom have been chipped away for twenty years by the New Deal. Today a similar attack is being launched on our freedoms by congressional investigating committees but they are attacking the social liberals who themselves did the attacking under the New Deal. Presumably the logical conclusion to this argument would be that whenever the social liberals again come into control they will be justified in more strict regulations to enforce conformity. When a magazine which professes to believe in the integrity of man and value of man before God is not concerned at the loss of liberty either because those who are losing their liberty have taken liberty or freedom from

others or because I do not belong to the group that is losing its freedom, we are in dangerous times.

There is this difference between the New Deal bureaus and today. The bureaus did have written regulations that were made public while today the attacks come upon Chief Justice Warren, General Zwicker, and Bishop Oxnam without any written rules. These men naturally are big enough to withstand the attacks but many John Does are not.

C. D. Hancock
Lapel, Indiana

THE FIGURE OF A STAR

Editor: *Church Management*:

The asterisk, the figure of a star, figures all too prominently, in my opinion, in our church programs, calendars and bulletins. Many Sunday morning Orders of Worship truly resemble a constellation. They must be a source of consternation to many. The morning worship service is announced to begin at a set time; the worship, we say, begins with the first note of the organ. That's the way it should be. However, in a large number of church programs from churches of many different denominations, I find the figure of a star with this message: *Late comers will be seated at these times, or, *Indicates proper periods of entrance for late-comers, or *Late-comers seated. How disturbing the thought that we in reality encourage the "late-comer" to come just about whenever he pleases! I suppose there are times when tardiness is excusable; whether justifiable or not I dare not say. Certainly here is a condition that calls for reformation. If it is considered bad manners to whisper when someone is praying it must be something pretty closely akin to that to interrupt a morning worship hour with two and three breaks for the "late-comers." Asterisks that encourage lazy habits, or slackness in timing or planning so as to be "in the Spirit on the Lord's day," are like gnats before my eyes. That's why I never use them in my order of worship service.

Ruben T. Nygren
Chicago, Illinois

Minister's Vacation Exchange

(*From page 53*)

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Church Management

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Phillips Temple C.M.E.
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Educ. Unit $200,000
Community Presby.
West Covina, Calif.
Church $150,000
First Meth.
Torrance, Calif.
Church $75,000

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24 JAMES ST.
ALBANY 7, N. Y.

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Elsmere, N. Y.
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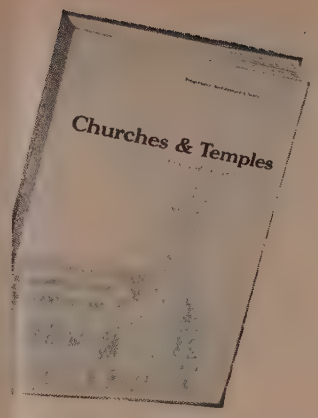
(Turn to page 63)



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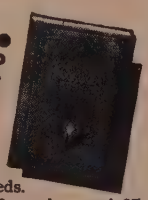

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The Temper of Our Times

A Sermon by

RAYMOND E. BALCOMB*

SOMETHING has gone wrong. Things are not working out as we thought they would. One of our basic axioms—that the growth of technical skill would bring prosperity and prosperity would breed culture and culture would produce enlightenment and enlightenment would produce people living together in harmony—seems to be missing on a couple of cylinders. Forty years ago an eminent American professor said: "Today we have no fear of war, famine, pestilence, or failing resources. The advance of knowledge has safeguarded men from all those evils." Nobody is talking like that today. How we wish we could! Something has gone wrong.

Consider our divisions. We are divided against ourselves. Our world is split ideologically in two, with each side snarling at the other. Not only are the nations divided vertically from one another, they are also divided horizontally into classes. For the last fifty years labor and management have been slugging it out toe to toe in this country. Despite the pleasant advertising of the giant corporations that the ownership of industry through stocks is widespread, the economic fact is that 90% of the families in America do not so much as own one share in any corporate enterprise. And not only are there horizontal cleavages separating class from class, there are oblique lines dividing race against race. There is a bill before our Oregon legislature to make it a misdemeanor to discrimminate in public places—such as hotels and restaurants—against anyone because of his racial origin. To think that we need to pass a law like that is an eloquent testimony of its own! But even more startling is the fact that in the judgment of an observer close to the legislature, it probably will not pass! And within the races we find that families are divided. Divorce cuts across them all. And even where there is not divorce there is often bitterness and recrimination. And inside our homes we find divided personalities. The army says that about one out of eight draftees is psychoneurotic. Something is wrong. We are tragically divided rather than healthily united.

Our world is a "world of undeclared wars and methodical violence, of political aggression and moral distintegration, a world of fear which has exchanged the forces of security for the security of force."

Now these facts are nothing original. They are common knowedge. And there are almost as many answers given to the question of what's wrong as there are people who ask it. One man says that what's wrong is Communism. If we could only get rid of it we'd be in the clear. Its diabolical machinations are responsible for the tensions which keep us divided and on edge. On the other hand, the Communist says that the trouble is capitalism. Just abolish private property and economic imperialism and the new day will arrive. The class struggle will bring political, economic, social, and cultural revolution which will produce the classless society. Still another person says that all we need is enlightened self-interest. "What's good for General Motors is good for the country." And vice versa. And someone else tells us that the real troublemaker is militarism. Get rid of the armies and their crushing load upon the world's economies and the constant danger of trigger-happiness, and all will be well.

Like so many others, I have an answer too. I want to think with you about it this morning. I claim no authority for it other than that of serious study from the Christian point of view. I am interested in coercing no one to believe it. But to formulate some understanding of the temper of our time is the duty of every Christian, and it is the duty of the pulpit at least to lay the main facts open to discussion.

I

Let's begin by noting that there is a deeper division than any we've mentioned. Arnold Toynbee, toward the close of his monumental *Study of History*, says that "schism in the body social . . . is a collective experience and therefore superficial. Its significance lies in its being the outward and visible sign of an inward and spiritual rift. A schism in the souls of human beings will be found to underlie any schism that reveals itself on the surface of . . . society."

Our diagnosis of the temper of our

*Minister, Sellingwood Methodist Church. Portland, Oregon.

time, therefore, is that there is a deeper schism—or division—that underlies all those we have mentioned. It is an unconscious conflict in our souls and it is this: while we think we worship God we really worship an idol. The cause of our trouble is that we have disobeyed the second commandment, "you shall have no other gods before me. You shall not make yourself a graven image."

Right away someone is thinking, "What a let-down. He builds us up for a profound answer and comes out with an old saw!" Most of us probably feel as the G. I. did who, after a chaplain's discourse on the Ten Commandments was heard to say, "well, I've never made a graven image, anyhow!" Of all the prohibitions that seems like one of the easiest to keep.

Well, my friends, I am fully aware that few people make a wooden or metal idol these days and fall down before it in worship. But we are always giving more devotion to something or someone else than God—it may be money, or reputation, or social action, or our job, or a thousand and one other things. And it is our graven image, because it is what we worship with our attention and activity.

In our Western civilization I think we have worshipped science above all else. No point of view is so respected today as the scientific point of view. No fact is acceptable which cannot be scientifically demonstrated. No judgment is as authoritative as that of the scientist. There is a picture in my edition of Wells' *Outline of History* which is frighteningly symbolic. It shows a half dozen African natives on their knees with their arms outstretched in awe and adoration—while the caption below explains that they are seeing their first airplane in flight. They speak for most of the modern world; we worship at the throne of science these days.

Twinkle, twinkle, giant star,
I know exactly what you are!
An incandescent ball of gas,
Condensed into a solid mass.

Twinkle, twinkle, giant star,
I do not wonder what you are!
For seen through spectroscopic ken,
You are helium and hydrogen.

I would not be misunderstood. I have no quarrel with science, nor with scientists. I have nothing but admiration for their achievements and am confident of yet greater things to come. God has revealed much to us through the discoveries of the scientists. In my observation the great scientists are usually a good deal more humble and devout than many who boast of being "scientific"! Yet the fact is not to be denied that as scientific knowledge has increased, God has seemed less and less important to more and more people; feeling no need

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for Him they have soon ceased worshipping Him. And all unconsciously they have given their allegiance to an abstraction called "Science" with a capital "S". The psalm for many a modern might begin,

> Science is my shepherd, I shall not want.
> He makes me to ride in a jet plane
> And does my dishes automatically.

This gradual dropping of God from our national consciousness is illustrated in a rather unusual way. Some time ago I got a publisher's blurb with respect to a recent book of favorite American songs. It was compiled chronologically; in the section for those popular before 1776 (when our national ideals were being formed) there were 11 hymns, such as "Old Hundredth," "A Mighty Fortress," and "Jesus, Lover of My Soul." In the next seventy-five years there were six more religious songs on the hit parade, songs like "Roll, Jordan, Roll," and "Come, Ye Saints." The Civil War era produced favorites like the "Battle Hymn of the Republic," "Nearer My God to Thee," and the "Little Brown Church in the Vale." But from 1890 to the present not one religious song has been popular enough to make the grade in the face of such competition as "La Cucaracha" and the "St. Louis Blues."

Scientism is our real faith today, but we still talk about being a Christian nation we still go through the forms of Christian piety, we still think we're worshipping the God of Abraham, Moses, and Jesus. This is what has gone wrong; this is the basic conflict underneath all the others. It is the mistake of the East as well as the West—the Communists officially disclaim belief in God but in theory they try to serve social goals that arise only from that belief. In the words of Elton Trueblood both we and they are "cut-flowers"—blooms cut from the roots that gave us life.

II

Let us move on, in the second place, and ask ourselves why it is that scientism, which has so much of value and usefulness and promise in it, has brought us to this condition? How and why and where is omnimarvelous Science inadequate? Let me quickly mention three or four things.

First, science has no comfort for the heart. I once had the memorial service for a two year old baby whose spinal column had never closed. From the day it was born its mother knew that it could not live. Yet she cared for it tenderly for two years, and was greatly attached to it. Would it have been a comfort for me to have read to her from a biology book about the survival of the fittest? Would it have helped her to live a cleaner, stronger, better life if I had talked with her about the speed of the latest jet-plane? When your mother dies is it a great boon to know that her bones may be a wonderful find for some archaeologist 10,000 years from now? As Bishop Ensley says, "there's not a thimbleful of comfort in science."

Second, Science has no power for the moral will. If a man is tempted to take advantage of another, does it help him to recall that geologists have pretty well proved by means of radioactive rocks that the earth is about 4 billion years old? When trying to bring up children in the way in which they should go, how would this be?

> The soul is perhaps a gust of gas,
> And wrong is a form of right.
> But we know that energy equals mass
> By the square of the speed of light.

From the standpoint of Science, splitting an atom is splitting an atom, whether it be used in a bomb or a prescription. It makes no judgment as to which is better. It has no power for the moral will.

Third, Science has no goal for personality. The goals of life which can be evaluated by scientific means—the brilliance of one's I. Q., the number of dollars you have in the bank, how many people know you and hence how famous you are), the amount of physical pleasure you have—all these fail in the end. As Ecclesiastes saw of old they are illusory and transient. As Jesus said to his disciples, pagans make food and drink and clothing their aim in life and are betrayed thereby. Friedrich Nietzsche preached a gospel of Matter and Force. And Friedrich Nietzsche died insane. Henley wrote "Invictus," stirring poetry about being the captain of one's soul—but Henley committed suicide. Witty Mark Twain forsook the faith of Aunt Polly to believe in Materialism—and went to his grave no longer witty but bitter. Hitler boasted of a scientific Reich to last a thousand years and it didn't last a generation. Science, of itself, has no goal for personality.

Fourth, science has no values for the spirit. It can demand but not produce honesty. It cannot measure or explain integrity, love, or beauty. Intangibles like "team spirit" or the "Will to live" are completely beyond its scope. Yet we experience every day the reality of these values of the spirit. A week or so ago *Life* magazine had a write-up on the "Queen's Guards" of England. It described the stiff exams, physical and mental, which candidates must pass. It outlined the intensive drill and the indoctrination all go through in the traditions of the service. And then it noted that even so, there is something more that some just don't have. " 'Training,' goes a saying of the Guards, 'makes the soldier, but only spirit can produce a Guardsman.' " Science, of itself, has no values for the spirit.

There is a third direction in which I want to turn our thought. If scientism, with its inadequacies, is so widespread, *what can we do about it?* If I believed that there were no way to reverse this trend, that the final collapse of civilization is inevitable, that idolatry can never be eradicated, that annihilation is our only prospect, I would not be preaching this morning. The handwriting is on the wall, I am certain. But I am also certain that a nation, a civilization, a world can be saved and that it doesn't take many people to do it.

There is a great story in the Old Testament which you may recall. Abraham was negotiating with the Lord for the salvation of a city. And God promised that if fifty righteous people could be found in the whole town he would not destroy it. And, you recall, Abraham finally bargains Him down to where He will preserve it if there are only ten decent people in it. It is a memorable folk-tale to which all history is a footnote. When the twenty-one earlier civilizations outlived their usefulness it has been the religious faith of a few that has developed a new order. The hope for real renewal in our time is in the building of living fellowships—however small—of concerned Christians. People who will not be satisfied with respectability, but only with integrity. People whose hands will be moved with compassion for all the victims of our unjust society. People whose question about a practice will be not, "is it profitable? or "is it expedient?" but "is it right?" People who will worship the Lord in the beauty of holiness in their homes and schools and offices. People who refuse to acquiesce in what others are calling "necessary evils". It has happened before and it can happen again! What God wants and needs most of all right now, I believe, are humble, faithful folks who let their light shine; men and women who act as centers of confidence where others give way to fatalism and despair.

Let us then match the world's idolatry with our consecration! It is the hope of our time.

When King George VI of England died some months ago the whole world shared the sorrow of the British. No one could say that the late King was brilliant in any way; no stirring speeches ever came from his lips; color, verve dash were not his stock in trade. They say that Queen Elizabeth already asks far keener questions of her ministers than he ever did. During his reign the Empire lost ground in many ways. Yet, by common consent, in King George the popularity of the throne reached a new high. Why? Because he had what the

British, with their own singular talent for understatement, call "decency." When his brother took an easy way out, he shouldered a burden. While the Duke of Windsor sat out the war with his best-dressed wife in the sunny and peaceful Bahama Islands, the King faced the blitz in London. His home was bombed; his children were evecuated; his family took jobs in defense industry. Even the King worked two nights a week in an armament plant, while still helping to carry the affairs of State with the Prime Minister. He knew first-hand with his people the blood and sweat and tears. He tramped through bombed and gutted buildings before they were safe. And he came out of the war tired and broken in health. What was so wonderful about a life like that? Just this, in the words of one of our journalists, he had "made ordinariness shine."

That is what I plead for this morning—men and women who will make the simple ordinary virtues of Christianity shine. And if we do, as surely as God lives, the temper of our time will change.

America's Greatest Philanthropic Force

(*From page 39*)

Early "Establishment" of Religion

It is interesting to note in connection with this reference to the Church itself as the largest single enterprise in America supported by voluntary gifts that it was not always so supported here. The Pilgrims and the Puritans who came to New England in the early part of the seventeenth century left England and the Continent in part because of their resentment at being obliged to pay taxes to support the established Church from which they so strongly dissented. They did not want the Church supported or presided over by the state, and when they first came to Massachusetts they decreed that their ministers should be supported solely by voluntary contributions. In a pioneer country, this proved difficult.

In order to meet the problem of meager voluntary support, laws were passed about 1650 which levied a special tax—or "ministerial rate," as it was called—for the support of churches and clergymen. Thus, the Church in New England became a tax-supported institution, and the very people who had traveled three thousand miles across a stormy sea to escape the dictation of one established Church made the Congregational Church the established Church in their new home.

Nearly two hundred years were required to terminate completely all tax support of the Church in New England, and to make it the wholly voluntary institution it now is nationally; although in the Middle Atlantic States the Quakers, the Presbyterians, and the Dutch Reformists saw to it that the Church was from the beginning a voluntary institution.

The mortal blow was given the whole policy of tax-supported churches in 1789 when the Constitution for the new Republic was adopted—the first Amendment to which provided that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." The objection was not to the recognition of religion, but to its support by compulsory taxation. Finally, in 1830, religion in New England was placed upon the same voluntary basis upon which it rested in the rest of the United States, and from that time to this all churches in America have been supported chiefly by the gifts of those who give because they love the Church and wish to aid it in its service to God and man.

Voluntary Giving Increases

Some might perhaps have expected that the sequal to that action would read something like this: "And so, after the compulsion of giving to churches was removed, they declined in support and activity, for people do not give voluntarily to the cause of religion." But, as everyone knows, the exact opposite was the result: in subsequent years all three major divisions of organized religion in the United States have gained immensely in numbers, in

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the value of their holdings, and in the breadth of their activity. The more completely voluntary giving to churches became, the greater became the generosity of the people. As a consequence, there is no institution in America today on a sounder financial basis than the Church. F. Emerson Andrews estimates in his book, *Philanthropic Giving* (published by the Russell Sage Foundation), that the value of the property and endowment owned by the religious organizations of America totals approximately ten billion dollars.

By and large, the churches have conducted their financial affairs with great care and the utmost probity. For the most part they have not built their new edifices on borrowed money. At the time of the last religious census, the debt of all the churches in the United States was only 11.3 per cent of the total value of the edifices. What other business has been so conservative? As a result of this careful management of their fiscal affairs the churches in America weathered the 1929 depression with great credit. While one of every six banks slipped into bankruptcy and one of twenty-two businesses went out of existence, and $1 of each $18 worth of municipal bonds went by default, only 1 in 2,344 churches lost its property through foreclosure. During the same period the membership of most of the nation's social organizations was deflated alarmingly—many of them losing from 20 per cent to 60 per cent of their active members—yet the churches added substantially to their membership.

These wholly voluntary American institutions, although entirely dependent upon the gifts of men and women free to withdraw their support at any moment, are so entrenched in the lives and hearts of their members that their support goes steadily on, even when people feel themselves obliged to curtail many other expenditures of a personal or selfish nature. People give to their churches and, through them, to other benevolent agencies because they want to.

Especially in the case of independent colleges this same deep loyalty comes to light, as those familiar with these institutions have good cause to know. An interesting example is that of Atwood Manley, the publisher (now retired) of the St. Lawrence *Plaindealer* of Canton, New York.

Recently St. Lawrence University, his Alma Mater, called a meeting of a score of the college's friends in an endeavor to have them take the lead in raising a much-needed development fund. President Eugene Bewkes described the needs.

In the course of the discussion Mr. Manley said, "I'd like to tell you a story. About fifty years ago I—then a small boy—saw President Gunnison and a group of the faculty and other friends of the college doing something on the campus and, boylike, I investigated. President Gunnison had a spade; after a short ceremony he proceeded to turn over several spadefuls of earth. I pressed in closer to see better and the President, noticing me, motioned for me to come and take the spade and go on with what he was doing. I did, and then he said, 'Atwood, you are young and will, I hope, live many years after most of us are gone. You will always remember this day, and I want you fifty years from now to do some more spade work for this beloved College!' "

Mr. Manley concluded, "Now I am ready to do what spade work the college wants of me in this development program." And so, it proved, was everyone else present—stimulated and inspired by words a devoted president had spoken a half century previously. Thus are men moved to give.

Why Do Men Not Give?

Before closing this discussion of why men give, I shall try to throw some light on the subject related one instance in Chapter II of a man who held before him all his life a selfish ideal of constantly increasing his fortune—for its own sake—and thus failed to experience the joy and satisfaction of giving.

(*Turn to page 82*)

Devotions For Mother's Day

(*From page 12*)

Cooperation and a feeling of togetherness among all for its good.

Tolerance and understanding of one member toward another.

Each member so busy doing what he can to help, that he has no time to criticize the other fellow.

Helpful understanding by the old for the young, remembering that the old were young and the young will be old.

Let each one of us on this Mother's Day resolve to be a better member of this church family.

My Mother

She stood (her hand upon the railing by the stair)
Then turned and smiled and lingered just a moment there,
As was her wont to do before she went to bed,
And then she said, "Well now—Goodnight."

The years have fled
But still in memory I can see her there
Pausing a moment by the winding stair
And still she says as then—"Goodnight"

My memory of her—a smiling face,
A look of love, a queenly grace
Bestowed upon her by a conquest of her task,
May mine have such a memory of me,
Oh, Lord, I ask.

Clara Sperry Bailey

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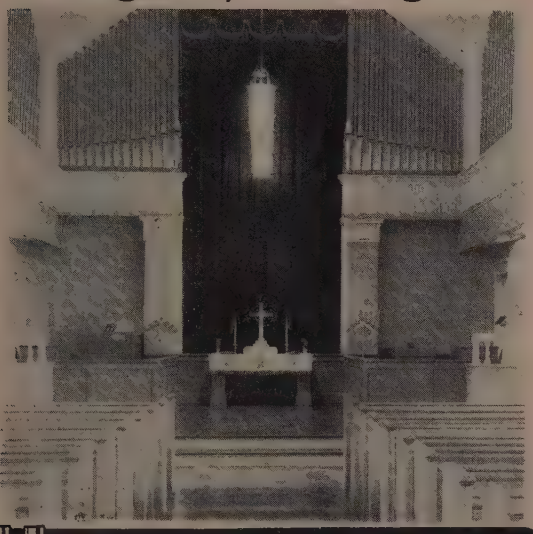

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The Architect's Report on Church Building

(*From page 57*)

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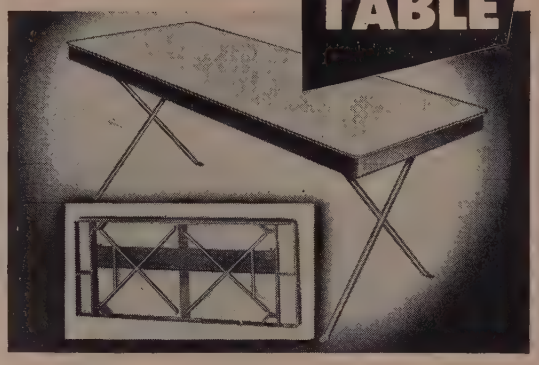

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AN UNFORGETTABLE CHARACTER

George Smith: Lover of Flowers

ERIC M. ROBINSON*

IT was the year 1863: President Lincoln sat in the White House, and on New Year's Day signed the proclamation abolishing slavery. Queen Victoria sat on the throne of England and on January 22nd the Prince of Wales (afterwards Edward VII) was married to Princess Alexandra of Denmark Maximilian of Austria became Emperor of Mexico on July the tenth. And in that same year, on January 3rd, in the city of Aberdeen, my unforgettable character, George Smith, was born.

George's people were tree experts and gardeners, and the child early acquired a love of plants and flowers. In fact this love became a veritable passion, and he became obsessed with the idea of getting to know everything about plant life. And in 1876, when he was but thirteen years old, he ran away from home to find out more about his beloved flowers. Like Whittington of old he went to London Town, seeking not fame or fortune but knowledge—knowledge regarding the flora of the world. One day he saw a lovely garden but around it was an iron fence, and he could not enter. He sat down on the pavement and began to cry. We must not blame him; he had had nothing to eat that day, he was far away from home, and this enclosed garden was the 'last straw.'

And then something happened! A lady alighted from her carriage, and touched him on the shoulder and asked what was the matter. She was a Mrs. Seaton Carr and she was on her way to the Houses of Parliament, where her son was to make a speech. But first of all she took the boy home with her and had him cared for by one of her servants. On her return, she and George had a chat and she learned of his dreams. "How would you like to live here," she asked. "I have a room that I prepared for one of my boys who died, and you could occupy that room." And so George met his Fairy Godmother. Had he searched the length and breadth of London he could not have found a better friend. Mrs. Seaton Carr herself had some sixteen gardeners, and he was able to work and study at the famous Kew Gardens where there is supposed to be one of almost every flower and plant in the world.

He stayed there some four and a half years, and shortly afterwards George came to the United States. In those days few people had such an extensive knowledge of plant life as the young emigrant. But he was willing to do any job until he could work with his 'flowers.' In the course of time he found work at Boston, where they were laying the Gardens on Commonwealth Avenue. This was work after his own heart, but one day he heard that Dr. Pratt of the Pratt Institute, and an associate of the elder John D. Rockefeller, wanted someone to care for his orchids. Dr. Pratt had a collection valued at a million dollars. George went down to see Dr. Pratt who was impressed but thought that George was too young for such a job. But he told George about an orchid about which he was puzzled. It was a wizened-up plant which seemed to be practically dead. He said that if George could make the orchid grow he would give him a bonus. George worked on the plant, caring for it as tenderly as a mother cares for a sick child. And it began to show signs of life, and after a while it had a flower—the most beautiful white flower, the Orchid of the Holy Ghost. Inside the orchid could be seen the form of a male child. Dr. Pratt was of course delighted and he gave George a bonus of 200 dollars, a fine sum some seventy years ago. Dr. Pratt showed the flower to Henry Ward Beecher, and Beecher preached a sermon about it in his Brooklyn Church. George was there, and Beecher asked him to stand up in the church so that the people could see the young wizard. Mr. Rockefeller wished to have George, but Dr. Pratt said: "You haven't got enough money to take him from me."

But in 1887 George left Dr. Pratt and went to work for Samuel Colgate, the tooth-paste manufacturer. Mr. Colgate had wonderful gardens and he was a wonderful man. He thought the job would take George three years but it took longer. Sometimes 60 or 70 men were employed on the gardens. George had one plot laid out like his mother's garden back in Scotland. One day George was to meet another famous American preacher. Mr. Colgate telephoned to ask if he could bring someone down to see the gardens, and of course George said 'Yes.' When they arrived George recognized the guest as Dwight L. Moody. He said: "Why, you're Mr. Moody!" Mr. Moody said: "How did you know?" George answered: "When I was a child you came to Aberdeen, and my father held me on his shoulder and I saw you." At the time George was preparing 56 flower boxes for Mrs. Colgate to give to some hospital. When he saw these boxes, Moody stopped dead in his tracks. Colgate spoke to him but he made no reply. Colgate spoke a second time, and Moody said that the flower boxes reminded him of the best thing he had ever done, and he told this story:

One day some years before Moody had visited Sing Sing Prison, and walking in the courtyard noticed that one cell window had a box of flowers. He went up to this particular room, and asked the young man there why he had a flower box: none of the other inmates had such boxes. The young man said that when he was a boy his father and he always made his mother a flower box, and when he came to prison he wanted something by which he could remember his mother who had died shortly after his imprisonment. And he had thought of the flower box! He had been in love with a beautiful girl who also had a wealthy lover. One day this rich young man said something insulting about the girl, and he had knocked him down. Unfortunately the collar bone was broken and the wealthy young man died. Mr. Moody asked the prisoner if any effort had been made to get him out of prison. Yes, said he, the warden himself has tried. Mr. Moody talked with the warden, who gave an excellent account of the prisoner, and Moody wrote to the Governor of New York State. He received no reply, but went to see the Governor who promised to see what could be done. Some time later Mr. Moody was sent for and told that the young man was to be paroled under his care. The young man got a job in a bank, married his old sweetheart, had two lovely children, and at the time Mr. Moody told the story, was vice-president of the bank. "That was the best thing I ever did."

When Mr. Colgate was on his death bed, he sent for George, and George went to see him. The nurse told him that the end was very near and that no one should really see him, but she thought that Mr. Colgate would like to see George. The dying man said to him: "Sit down on that chair, George, and tell me the story of Mr. Moody and the flower box!"

*All Saints Episcopal Church, Tarpon Springs, Florida.

The Colgate family wished George to stay with them for ever, at a good salary, but he wanted to go into business for himself. He became very successful, but he never forgot that he had been given his start in life, and through the years he helped many a young fellow. He remembers, for example, the day a terrible looking hobo called to see him. The man wanted a job for only three weeks as then the hobo 'season' would start again and he would be back on the road. George said he could not place him alongside other men looking like that, and so decided to place him by himself to work. But first Mrs. George gave the man breakfast. The man was a splendid worker, and they later discovered that he was a college man and a splendid singer. At noon the young man asked for a quarter so that he could fix himself up. George said to him: "What would you say if I gave you five dollars?" In about one and a half hours the man was back, a transformed person, shaved and clean and wearing a second-hand suit. At the end of his time, although George would have liked to have kept him, he moved on to join the other hoboes, but he said he would be back. And sure enough he came back and he stayed until it was time to go on the road again. But this time he came back early—in October. It was a bad time for work, but he said he did not want any pay. George said: "Why did you come back?" And the man answered: "It was the pansies!" He had been given charge of the pansy beds, and had grown to love them, and they had brought him back. He never left to go on the road again, but after some five years the First World War was on and he thought he should join the Army. He was never heard of again: doubtless he had been killed and so could not return. George never knew his story, but he had found some one who had loved flowers like himself.

And so George worked amongst the flowers until he was old and retired. But he has never become old. In a way he is just like the boy who ran away from home nearly eighty years ago. He loves to play games, and he loves to tell of the interesting people he has met. He still loves the flowers, and, like Abou Ben Adhem, loves God and his fellow men. He is almost like that creation of his countryman James M. Barrie, "Peter Pan," for he has never grown up. He is strangely like that boy who went to London town so long ago. His face lights up as he tells you of Mrs. Seaton Carr and Dr. Pratt and Henry Ward Beecher and Samuel Colgate and Dwight L. Moody. And he will still be young when he goes adventuring in that 'Other Country' where dwelleth truth and beauty and goodness, and where, maybe, there will be flowers to love and to tend.

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NEW BOOKS

The Bible

The Bible and You by Edward P. Blair. Abingdon Press. 154 pages. $2.00.

Ministers may want to read this book and then recommend it to laymen interested in a serious study of the Bible. As a guide for reading and understanding the Bible it will be review for the minister but for the layman it will be a key with which to unlock doors containing many mysteries. Professor Blair wrote this book as a result of his work at Garrett Biblical Institute, Evanston, Illinois, and it should find ready acceptance among those interested in a planned reading of the scriptures.

Laymen will particularly appreciate this book because it brings up and attempts to answer most of the questions that never quite get solved during self study or in the average church school study course. There is first of all several chapters on the basic nature of the Bible and its historical background. Perspective is attained for going the next step with Professor Blair in which he sets up rules for reading the Bible.

Rules for reading, the author applies helpfully to unified and non-unified books of the Bible. It makes a great deal of difference, for instance, how you read essentially unified books of the Old Testament such as Genesis, Exodus, Numbers, as compared with nonunified books like Leviticus, Job, and Psalms. Understanding the Oriental nature of the writings, and the political situation in which they evolved are also important. Professor Blair gives not only rules for reading but helpful hints in understanding the structure of the Bible.

This is a valuable book for home study as well as a text for study groups. It may be used with profit by the minister and Director of Religious Education as a basis for teacher training courses. The task of presenting the nature, structure and development of the Bible will be a whole lot easier. Volunteer church school workers will appreciate an introduction to this helpful book and will want to keep it on hand for reference.

R.A.F.

Notes on the Parables of Our Lord by Richard C. Trench. Fleming H. Revell Company. 517 pages. $3.75.

Notes on the Miracles of Our Lord by Richard C. Trench. Fleming H. Revell Company. 518 pages. $3.75.

Written nearly a century ago, Trench's Parables of our Lord and Miracles of our Lord still hold their high place upon the study table of many ministers and bible students. Throughout the many years since the first edition appeared, the two books have been used as source material whenever scholars needed information about the miracles and parables of Christ. They are not only an analysis and exegesis, they are also an exposition full of rich and stimulating homeletic truth.

While talking to my father-in-law (who is a retired minister in his 83rd year) about these two volumes, he said, "Most ministers in my generation would have considered their library to be incomplete without Trench's Notes. For exegesis and homeletical material, I have never been able to find anything to surpass them. I have always found more material than I could use in any single sermon."

Neither volume of this new edition has been abbreviated or expurgated. They are complete in both text and footnotes and exactly as originally written.

In the edition which I own, the Miracles and Parables are divided. In each volume there are part of the Miracles and part of the Parables. In this new edition the volumes are arranged so that the Miracles are complete in one book and the Parables in the other. Thus, there has been a decided improvement in the size of type and quality of paper, as well as the arrangement of the subject matter. We think you will be well pleased with the purchase of this new edition.

J.C.L.

Preachers & Preaching

Communicating The Gospel by Halford E. Luccock. Harper & Brothers. $2.50.

To help the preacher see clearly his task as minister of the Word, this book is an excellent choice. It is the Lyman Beecher Lectures on Preaching, delivered by Dr. Luccock in 1953 at Yale University.

Among the "Babel of Tongues" heard over radio and T.V., the preacher must speak plainly for "tunes must be heard in the street." Preaching a sermon is a wrestling match, "first, with an idea, if you can discover one, and second, with an audience, if you can get one."

Attacking the phrase, 'the simple gospel,' Luccock says our gospel is not simple, but as apostle Paul said, 'a mystery.' Christianity is to confront man with God, and is not to be trotted out as an instrument in defeating communism or preserving democracy.

He reminds us that there has been much one-sided veneration of adjustment as a highest good in itself, as though the chief end of man were not to glorify God and enjoy him, but to get rid of all tensions and enjoy oneself.

Dr. Luccock brings the relevance of the gospel to all the major economic and social issues of our day and asserts that our concern is not change for the sake of change, but to help people find what might be the will of God as a guidance for action.

This requires high faith that "God's word in Christ does throw light on our path, wherever we may go, . . . that in our eflorts to find ways of bringing love into all our relationships, we are not off on a whim of our own, but that God is our reliance."

Pointers are given in the minister's study and relationship to the Bible, and to the craftsmanship of sermon making.

With reverence, an agile use of apropos poetry, with his inimitable humor and host of keen illustrations, Luccock brings one to "The light of the glory of God in the face of Jesus Christ."

J. S. F.

Which Way is Progress? by G. Curtis Jones. The Bethany Press. 160 pages. $2.50.

Sixteen sermons, interesting, down-to-earth, illuminating, constructive, and helpful. Of the texts three are from the Old Testament and the others from the New. Although the sermons have an unmistakable biblical basis, they are topi-

cal in their construction rather than expository. Each of the titles is phrased as question. Here are a few samples of these arresting captions: "What's Your Business?", "What's on Your Mind?", "How Old are You?", "What is That in Your Hand?", "Will You Excuse Me, Please?", "How Strong are the Strong?" and "What is Greatness?"

The texts have obviously been selected for the purpose of introducing the congregation to the central thought of the discourse. That of the sixth sermon, "What is That in Your Hand" (Exodus 4:2) is the same as the topic. The topic of the eighth is "How Far Do You Live from Church?", and its text is "Titius Justus, a worshiper of God; his house was next door to the synagogue." (Acts 18:7). The ninth is entitled, "Do You Know This Boy," and is based on the parable of the feeding of the five thousand, the text being, "There is a lad here. . . ." (John 6:9).

In any type of public address getting a good start is a matter of high importance. It is safe to infer that Dr. Jones has no difficulty in securing the immediate attention of his congregation. His beginnings are worthy of study by students of the art of homiletics. One marked characteristic of much present-day preaching is the use of fresh, vivid, compelling illustrations. In this area these sermons indicate a high degree of mastery.

But probably their pre-eminent merit is the way that they hit the mark. Not only are they certain to secure the attention of the hearer and the reader, but they are just as sure to do him good. They are rich in good material. Dr. Jones is the minister of Vine Street Christian Church, Nashville, Tennessee.

L.H.C.

You Can Master Life by John H. Crowe. Prentice-Hall, Inc. 160 pages. $2.95.

This book belongs to the now rather extensive field which might be described as the literature of encouragement. Its purpose seems to be to give guidance to confused and frustrated persons by helping them develop the power of self-criticism and give them incentives to press on and fight the good fight of faith. It should be said at the outset that we do not have here another book of pseudo-psychology attempting to bolster up the courage of the disheartened by furnishing them with a conglomeration of saccherine optimism. The eighteen chapters in the volume are essentially sermons, although they lack homiletical paraphrenalia. The author is pastor of Trinity Methodist Church, Denver, Colorado, and has specialized in a ministry of helpfulness. Through his radio broadcasts he has furnished guidance and inspiration to thousands.

L.H.C.

Devotionals

What Prayer Can Do by Editors of *Guideposts*. Introduction by Norman Vincent Peale. Doubleday. 95 pages. $2.50.

Perhaps no greater element of confusion is present in the minds of Christians—of all persons, for that matter—than that concerned with prayer: Why should I pray? When? Where? About what? May I pray confidently? How does one pray? All these and more cluster about this vital instrument so concerned with personal beliefs and habits.

Too, more and more, people are turning to prayer to find solutions for the problems which vex them, and which hamper free, joyous, and abundant living.

Therefore, it is pleasant to find such eminently well-qualified persons as the editors of GUIDEPOSTS presenting this little book, artistically bound and strikingly illustrated, as a sort of handbook or guide for prayer habits and prayer life. Its evident sincerity and its objective approach should help to make a prayer life begin auspiciously and continue richly.

It is especially important that we remember that prayer is answered according to infinite Wisdom and in God's own time, not according to the smaller intelligence of the petitioner.

"Sometimes our prayers are answered and we do know it . . . No matter whether prayer seems to be succeeding or failing, humility and confidence are two virtues which are absolutely essential."

The greatest reward of prayer is being close to God himself; he is the best gift of all that we may ask. . . . Let us pray unceasingly, knowing that God will surely hear us."

" 'Science can have no quarrel with a religion which postulates a God to whom men are as children.' " (Sir James Jeans, quoted in *What Prayer Can Do.*)

F. R. C.

Partners in Prayer, edited by Charlotte Marvin Clough. Doubleday & Company, Inc. 256 pages. $2.95.

This book, subtitled "A Family Book of Devotion," contains introductory chapters to each of twelve series of devotional material for day-by-day use during the course of a month. The introductory essays themselves are probably most valuable in that they give testimonials by some well-known people of the value of prayer to them. Such names as Frank Laubach, Albert Day, Ralph Sockman, and Roy Burkhart would suggest that these are no mediocre productions. The devotional material itself is brief and stimulating to one's own prayer life. It is not intended to be exhaustive of any theme, but merely a

*by Leslie D. Weatherhead**

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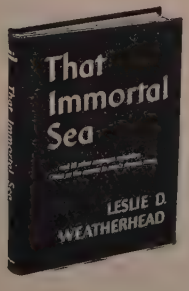
*Dr. Weatherhead, minister of the famous City Temple, London, is speaking throughout America from March 21 to June 20.



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ABINGDON PRESS

THE Westminster Press

How to Plan the Rural Church Program

By CALVIN SCHNUCKER. Suggestions for gathering and interpreting facts on which an effective rural church program must be built, the setting of goals and specific programs, and checking results. *$2.50*

Christian Hope and the Second Coming

By PAUL S. MINEAR. A thought-provoking book on some of the most controversial yet essential elements of Christian faith, relating specifically to Bible passages on Christian hope and the return of Christ. *Coming April 12, $3.50*

Planned Preaching

By GEORGE M. GIBSON. How to plan preaching on a comprehensive, long-term basis, and avoid the pitfalls of week-by-week, hit-or-miss sermon preparation; how to put the plan into effect, how to prepare and deliver the sermons. *Coming April 12, $2.50*

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"thoughtful and meaningful basis for private daily prayer."

In addition to the essays and devotional pages are two supplements on "Ideas for the Role We Play" and "Thoughts for Special Occasions" by the editor. These are on "Christmas," "Easter," "Baptism," "Death," and "Marriage." These are capsule-size thoughts useful for family perusal.

A. W. R.

Meditations Of The Heart by Howard Thurman. Harper & Brothers. 216 pages. $2.75.

This is really a sequel of *Deep Is the Hunger,* a volume of brief meditations that was recommended by me two or three years ago. It follows the same format, a series of meditations based on statements presented in the bulletins and papers of the Church for the Fellowship of All People in San Francisco, of which Dr. Thurman has been minister. The closing section, from which the volume gets its title, is a series of brief meditations which were used at the opening of each Sunday morning's service of worship.

How can these be used? First, by reading during the day as a basis for one's meditation. Second, by reading straight through a section and getting a feel of a spirit. Three, by using it as source material for worship service of many kinds. But the finest way will be to go through it slowly with a pencil, and then to go back from time to time to certain passages for one's own private devotions.

Dr. Thurman is now Dean of the Chapel at Boston University, where he is Professor of Spiritual Disciplines and Resources in the School of Theology. What an opportunity it will be for seminary students finally to have a teacher whose emphasis will mean spiritual growth before the pressures of parish ministry deaden the seed.

H. W. F.

Beauty In The Heart by Archibald Rutledge. Fleming H. Revell Company. 63 pages. $1.50.

Archibald Rutledge now seventy years of age, and poet laureate of South Carolina for more than twenty years, has written many books and poems of nature and faith. He is close to nature on a large plantation at Hampton where he lives. If you have not known him or his writings, the twenty pages of the opening chapter, "Meet Archibald Rutledge," by Frank S. Mead, will introduce you. The rest of this small book, some forty more pages, will let you listen to the heart of this poet. It has to do with beauty. "Beauty of storms," "in friendship," "in patience," "in loyalty," "in tenderness," "of a handicap," etc. It

is quite epigrammatic: "A tree that is never shielded is the last to fall," "When grief calls it is like love to come," "love's bosom is never so deep as when it is a shelter." There are many homespun illustrations that are warm and usable.

O.L.I.

Biography

Rue Notre Dame by Daniel Pezeril. Sheed & Ward. 148 pages. $2.50.

This is very humanly written in the form of the diary of a retired priest, who writes from his position as an honorary canon in a metropolitan cathedral. He is surprised that a young priest of the parish chooses him as father confessor.

The book is simply written and makes interesting reading. Priests are people, and deal with a human heart and regard for other people.

The writer of the book is at present a parish priest in a church near Paris, and was a chaplain with the French Army during the recent world war.

O.L.I.

My Gandhi by John Haynes Holmes. Harper & Brothers. 186 pages. $2.75.

This is in no way a biography of Mahatma Gandhi. It is only Dr. Holmes' presentation of what the Indian saint meant to him. But what a fine testimony that is! Dr. Holmes is the former head of the Community Church of New York City. For many years he has been recognized as a liberal in things political, social, and religious. In this study of the impact of Gandhi upon a life, Dr. Holmes reveals his sensitive spirit and his keen awareness of kinship with those, who like him, have been sandpapered by the love of God.

It was at the end of World War I that Dr. Holmes first heard about Gandhi. He preached on him in his New York church, calling him the greatest man in the world at that time. Later, he was to meet him both in London and in India, but his contacts were of the spirit rather than of the flesh.

This is both a study of Gandhi and of Holmes, as well as of others who touched the two lives. The book goes on to show how the wider fellowship of the saints, christian or otherwise, breaks all barriers.

H. W. F.

The World Today

War, Communism and World Religions by Charles S. Braden. Harper & Brothers. 281 pages. $3.50.

This little book has a big title and lives up to it. For most of us this report by Charles S. Braden, Chairman of the Department of History and Literature of Religions at Northwestern University, is more valuable than going around the world ourselves. This man who has been a missionary and Mission Board Executive as well as a profound student of world religions, knows the right questions to ask, the right way to ask them, and the right people to give the most adequate answers.

Dr. Braden spent seven months beginning June 1952 in a trip around the world to interview leaders of all the major religions in the hot spots of the world—Japan, China, Southeastern Asia, India, Israeli and the Islamic World. He found that War and Communism have profoundly influenced religion in every country and that Communism presents the most dangerous challenge to Christianity in nineteen centuries.

In Japan he found the most optimism. 100% of those interviewed were certain Japan would never go Communist. In China he found the greatest heroism—the Christian resistance to Communism. His description on pages 78 and 79 have the exalted quality of Lecky's description of the Christian martyrs on pages 467 and 468, Volume I of his "History of European Morals." Braden believes that the Cross will defeat the hammer and sickle.

He finds that Shintoists and Buddhists have little concern for the "relevance of religion to the social, political, and economic problems of the day."

Mohammedanism is holding its own in China, but Confucianism is practically dead, and Taoism is expiring. Dr. Braden does not count as heavily as some on the Chinese family system as the rock on which Communism would break itself. He feels that the modern age and war have already greatly weakened the Chinese family system. As a matter of fact sons and daughters in China are denouncing parents as they used to do in Hitler's Germany.

Islam is greater in extent than ever before, but is teetering between Communism and Democracy. India is in unstable equilibrium. She can go either way. Christianity is India's most vocal force against Communism.

Israeli is not as Communistic as many have thought, but is powerfully socialistic.

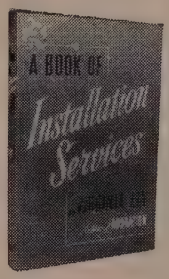
His final chapter lines up the differences both negative and positive between Christianity and Communism.

This is a very quotable book. Page after page contains some brilliant observation that cries for repetition. This is a book to drive a religious man to his knees. It is also the kind that makes him stand up again to do his part with religious forces the world over to preserve peace and the dignity of man against war and Communism.

N.J.C.

A BOOK OF INSTALLATION SERVICES

by VIRGINIA ELY



This complete handbook of methods and materials has long been needed by church and organizational leaders. It covers all phases of installation-service planning, and shows how such services can be made more meaningful to both officers and membership. Subjects are well diversified. Provision is made for more than one leader and for group participation. The book's 27 chapters contain programs for all unit organizations within the church.

$2.50

RURAL PREACHING

by EDWARD K. ZIEGLER

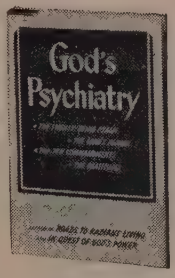
While the Gospel is the same everywhere, in rural areas it must be presented in a manner suited to the needs and spirit of rural people. So says the author, a widely experienced authority, who addresses this book to the majority of ministers — those serving rural churches. Specifically he discusses: (1) the vital role of preaching in rural work, (2) areas of the Gospel of special interest, (3) how the minister can apply his message to rural people, (4) special rural occasions for preaching, (5) problems of presentation and preaching practice.

$2.00

GOD'S PSYCHIATRY

by CHARLES L. ALLEN

Author of *Roads to Radiant Living* and *In Quest of God's Power*



Here are remedies for the ills of mind and soul that beset us all on occasion. The overall treatment prescribed is one recommended by many psychiatrists—a return to the faith, to the same trust that David placed in the Good Shepherd in his hours of penitence, prayer and praise. Specific prescriptions of Scripture readings, meditations and prayer are precise, simple and effective, as Dr. Allen here testifies! **$2.00**

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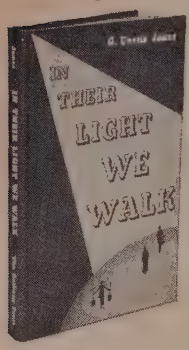
New Spring Books

On World Problems

IN THEIR LIGHT WE WALK

By G. Curtis Jones



First-hand impressions of problems faraway peoples face and what Christians are doing to solve them . . . answers to "What is the most dreaded aspect of Communism and how can it be combatted?" . . . "What is the feeling here towards the U.S.?" . . . "What is your attitude towards 'Mutual Security?'" The answers to these plus background on Christians interviewed make this book appealing to everyone interested in world affairs. Find out about Jerusalem, Italy, India, Malaya, Egypt and Britain. **$2.75**

Guidance from Great Literature

A POCKET FULL OF SEEDS

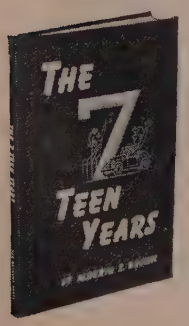
By Harold L. Lunger

Here are vitally interesting religious interpretations from literature, poetry and inspiring real-life events gathered to form a philosophy for Christian living today. Sermons are based upon the works of E. Stanley Jones, H. G. Wells, Joyce Kilmer, A. J. Cronin, Thornton Wilder, H. A. Overstreet, Thoreau, Joshua Liebman, and others. **$2.50**

Profitable Reading for Teen-Agers

THE 7 TEEN YEARS

By Alberta Z. Brown



A practical book for teen-agers on problems and opportunities they face regarding their *body*, their *home*, their *education, money, leisure, friends, religion, attitudes*, their *world*, and their *future*. Written in a casual, friendly manner. Thirty-four, cartoon-style illustrations. A most understanding book by a young experienced teacher of junior- and senior-high, weekday and church school, students. **$1.50**

THE BETHANY PRESS
Beaumont and Pine Boulevard
Box 179, St. Louis 3, Mo.

Das Spiel Um Deutschland by Fritz Hesse. Paul List Vevrlag. 44 pages.

The author is one of the few surviving actors in the gigantic drama of World War II leadership, first as head of the German information service in London (where he earned respect and friendship of the leading men of the government) and then as the expert of British affairs in the foreign office during the war. His work must be added to the primary sources for the study of the war.

The author brings to the fore many of the hidden documents that highlighted critical action taken by Hitler and other leaders (Roosevelt-Stalin-Churchill) for which, hitherto good reason had not been set forth. (The victors sequestered all the German materials after the capture of Berlin, so that the history of the war and its causations has been a one-sided story.) The pressure of President Roosevelt for war, and his un-neutrality long prior to the beginning of hostilities, confounded all planning for peace. Churchill in a secret speech, which soon was known to Hitler, said that Britain always had and always would fight the strongest power on the continent. That fact sabotaged earnest peace-projects.

Hitler's fundamental misconceptions; his erroneous idea that Britain would recognize the basic hegemony of Europe, against the East; his fatal race-theory which planned the exploitation of the Slav peoples (which error, in practice cost him the war); his permitted escape of the British forces at Dunkirk; his failure to finish the air-war over Britain while victory was in his reach; his compounded errors eastward, by war with Russia and, again, the failure to grasp victory at Moscow and Stalingrad; his repeated refusals to make peace with Stalin,—these are here excellently related.

The failures of Western leaders were as great and fatal as were Hitler's. First to bring on a World War at all; then to undo the balance of power by the destruction of German strength and Japan's empire, both of which were the natural defense of the Christian West against Asiatic nihilism: Roosevelt's attitudes, which were as blind to reality and good judgment and humanity, as were Hitler's! Always, any effort at the maintenance of peace prior to the War and any sensible settlement of it were vitiated by Roosevelt's insensable hatred of Germany. (Here the author does not go into backgrounds of reasons, which deserve to comprise another needed study! For that his own experience, out of which he writes, does not pertain.)

Dr. Hesse also brings light, hitherto wanting, to the attempted plot against Hitler's life, June 20, 1944. The smaller plot was carried out, causing the bigger one to fail.

The validity of the observations and the materials of the author are attested by his esteem in the minds of British leaders whose confidence he had won in years of the service of information, through which always he sought to serve the cause of peace between Britain and his own country, Germany.

J. F. C. G.

Worship

A Historical Approach to Evangelical Worship by Ilion T. Jones. The Abingdon Press. 319 pages. $4.50.

During the past quarter of a century there have been a number of books written by Protestants on what might be called the recovery of worship. Many of them, like A. W. Palmer's *Come, Let Us Worship,* have been very useful contributions. Here is a book which goes beyond simple worship helps. It is a challenge to some of our sloppy worship practices. It is an indictment against some of our pagan forms which pass for Christian worship. The author, after serving a number of Presbyterian churches, is now professor of practical theology at San Francisco Theological Seminary.

The book may be easily divided into two parts with a final chapter as its conclusion. The first part, consisting of six chapters, is a historical survey of Protestant worship from its Old Testament origins to the present. The author evaluates the arguments for a greater emphasis on ritual and symbolism. In this analysis Dr. Jones shows how many practices often accepted as being ancient or traditional elements in Christian worship were originally a perversion of early evangelical Christianity.

The second part of the book, also consisting of six chapters, discusses in the light of this historical background what can be an evangelical cultus for worship. The author believes that all in all "Protestants have been busy reproducing medieval worship instead of producing a more significant worship on the basis of their own peculiar beliefs." He suggests that Protestant ministers set to work to make and to keep worship evangelical. Since Protestantism places a premium on individual initiative, the author believes that an order of service should be of the kind which will use our best minds.

Here is a book needed for the Protestant church today. The reviewer wishes that it had been written a couple of decades ago before a large number of Protestant clergymen bankrupt in Christian faith took refuge in forms and symbols utterly foreign to our religious heritage.

W.L.L.

(*Turn to page 72*)

Of Interest to Ministers

Good fiction, biography and other books not generally classified as religious will be reviewed in this column. These materials can offer entertainment, instruction and illustrations for sermons. Many of these are suitable for book sermons.

James R. Uhlinger, Wesley Methodist Church, Worcester, Massachusetts, a minister-book reviewer of note, writes the column.

For the Preacher-Photographer Successful Photography by Andreas Feininger. Prentice-Hall, Inc. $3.95.

For the minister with a camera slung over his shoulder this is the complete book of photographic know-how. It ranges all the way from selecting the camera and lens (even though they be secondhand) to composing a picture properly and developing all types of prints.

The book is equally good as the minister's hobby guide and a basis for starting a new interest group activity in the church.

ON THE COUNSELING SHELF

Marriage And The Family In American Culture. Truxal and Merrill. $5.

The Mature Woman—Her Richest Years. Dr. Anna K. Daniels. $3.95.

The Intimate Problems of Women. Dr. Henry B. Safford. $3.95.

All from Prentice-Hall, Inc.

These volumes will add new material to the resources at the command of the counseling minister. The first in the list is an excellent new interpretation of the American family in its total cultural framework. It has a remarkably broad scope and is fully indexed with valuable bibliographical lists arranged for every subject.

The problem of knowing how to understand and guide the women who come for counsel receives effective treatment in the second two books. The discussion is down-to-earth and very practical and usable.

The Springs of Silence by Madeline de Frees. Prentice-Hall, Inc. $2.95.

A human and illuminating study of the reason a young woman becomes a nun is presented in this interesting volume. The magnitude of her complete surrender to God is provocative.

The Golden Fool by David Divine. The Macmillan Company. $3.50.

South Africa continues to inspire some of the best fiction of this midcentury decade. In fact, the beginnings reach back to the 1930's and gained in momentum through the '40's. That "Cry, the Beloved Country" should top them all is a tribute to its profoundly religious theme.

"The Golden Fool" is pitched on a lower plane. The idea stems from William Blake's chance words in "Miscellaneous Epigrams" when he observed,

He has observed the golden rule
Till he's become the golden fool.

This time the discovery of gold is the occasion of concern lest the peace of the kraal and the life of the veld be disrupted. When Jacques Lemaire finds the young prospector Anthony Stopford he takes him home to regain his health and thereby sets the stage for losing his daughter, Lisette.

The clash of family traditions thwarts the inevitable love between Stopford and Lisette. Their flight together and the pursuit by the father and his party is breathtaking in suspence. A strange, semi-mystical, peculiarly South African solution awaits the reader in the closing pages.

David Divine has also written under the name David Hume. "Wine of Good Hope" was his outstanding African novel, and other books included "Road to Tunis," "Atom at Spithead" and "The King of Fassarai."

Born A Yankee by Grace Carstens. The Macmillan Company. $3.00.

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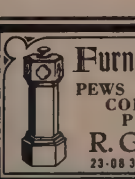

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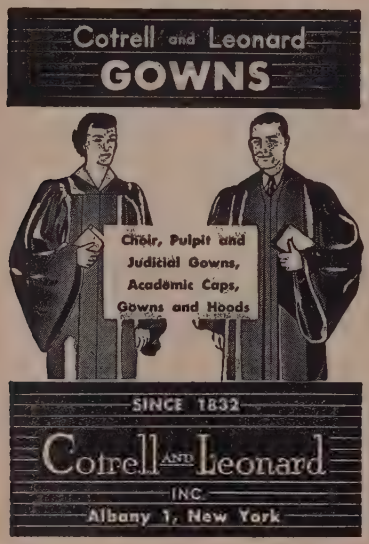

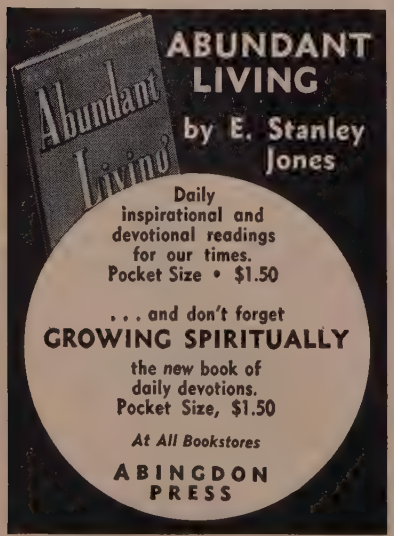

the oldest house on Cape Cod where tradition has everything pinned down and the rooms are full of ancestors. Humanity is divided into two classes: Yankees (meaning Cape Codders related directly to Mayflower Pilgrims buried on Plymouth hill) and "outsiders" (meaning everyone else).

Three men in her life bring out the heretic in her nature. First it was a composer, then a history professor and finally the last straw was in the form of a rank "outsider"—from New York! She became the first miracle since the landing of the Pilgrims on Cape Cod when she voluntarily became an outsider.

The tart, often hilarious reminiscences group themselves around a series of historical dates: 1914-1934, 1941, 1948 and Today.

With tongue in cheek she ends the story of the Fyfe house which dated from 1650 by sitting in her comfortable modern home across the street watching Summer tourists being herded through the old place at fifty cents per head.

This is recommended reading for ministers after Easter, for shutin folks and for those who want to visit Cape Cod without spending much money.

New Books

(*From page 70*)

Religious Drama

Biblical Costumes by Virginia Wilk Elicker. A. S. Barnes and Company. 160 pages. $3.00.

Miss Elicker, who has been in charge of dramatics for eighteen years at a large, downtown church in Cleveland, is ably qualified to write this book. Over the years she has assembled a considerable wardrobe of Biblical costumes and has been a constant source of information for a host of struggling amateur dramatic groups in that area.

The author well realizes that most churches have only very limited funds for such wardrobes, and consequently has written this book with such churches in mind.

The book is very compact and full of many practical suggestions, not only for the making of these costumes but also for providing many of the accessories which enrich the setting.

In striving after accuracy in all details, Miss Elicker has written specific chapters concerning the costumes of various periods of Biblical history, such as the time of Abraham, Joseph, Moses, David, Esther, the Prophets, the nativity and the ministry of Jesus.

This is a very practical book to hand on to the chairman of a Committee on Properties for the next religious pageant or play in a local church.

J. S.

Theology

Karl Barth's Church Dogmatics, an Introductory Report, by Otto Weber, translated by Arthur C. Cochrane. Westminster Press. 253 pages. $6.00.

It is safe to say that few American ministers have read Karl Barth's entire work, Church Dogmatics. It is contained in eight large volumes running to some 6000 pages of difficult German, not yet translated into English. For this reason, Otto Weber's "An Introductory Report", presenting in schematic form an outline of this entire work, will offer many ministers their first opportunity to study Barth's theology in any comprehensive manner.

In the foreword to this English edition, Barth expresses his delight that such a volume of his thinking has been made available. He hopes that it will do much to counter the wholesale misrepresentations of his position by those who have not taken the time to read more than someone else's summary of him. "In them", writes Barth, "I could hardly recognize anything else than my own ghost." He cites some of the most frequent misrepresentations: "For me creation is nonexistent! By me culture and civilization are damned! With me ethics is impossible! According to me the church is Noah's ark on Mount Ararat! Her task consists in preaching an otherworldly Biblicism and an inactive quietism! Should I weep or laugh? Is this the only way I am known in the English-speaking theological world?"

The reader of this volume will find Barth's complete position delineated in Barth's own words. In spite of the author's warning that it should not take the place of reading the full work, for most readers it will give an understanding of Barth that they would not otherwise get. For instance, in the original work, 284 pages are devoted to an exegesis of the first two chapters of Genesis alone!

Professor Weber has done an amazing job of digesting the whole of Church Dogmatics in this one volume. He follows the main divisions of Barth's work, devoting a chapter to each of the eighteen divisions. Here the reader will find Barth's provocative concepts of the Word of God, the Trinity, the Church, God's Providence, Man, Angels, Freedom, and a host of others. With the publication of this book, it is now possible for any minister to become accurately acquainted with one of the greatest theological minds of our time.

W.P.

(*Turn to page 74*)

The Assurance of Things Hoped For

BY WILLIAM H. LEACH *

Faith is the assurance of thinks hoped for. Hebrews 11:1

I like the above definition of faith as it appears in the Revised Standard Version of the Bible. The person passing through spiritual anguish is prone to say: "To me God is a hope, yet that hope has never become strong enough to be 'faith.' " Hope springs eternal in the human breast. To hope is as natural as breathing. Yet, hope alone is a long way from the faith which is provided for us mortals.

Take, for example, two homes. The husband and father is away from both. The mother does not understand his absence. Both hope for the husband's return. In one house it is only hope. The mother is panic stricken because she does not believe in the husband's return. She hopes for it. Her own work suffers. She scolds the children. "What is the use of hoping; the facts are against it." The second home offers quite a different picture. Here the wife has a faith in her husband's integrity and his ability to return. She keeps the children cleanly dressed and anxiously waits for the familiar footstep. In this case there is faith. It is the assurance of the thing hoped for.

In our spiritual lives we have many hopes. In some instances we have advanced to faith, in others the conviction is wavering, in some we feel the hope is without foundation. This new series of studies will offer some comments on these hopes which should be turned into mature faith.

As every age has looked on the past with admiring eyes, so we look back as we talk on faith. We seem to feel that there has been a lessening of faith for our day. This conception has somewhat colored these articles. In fact we are discussing our own hopes, trusting that the discussion itself will help to develop a faith in each instance.

A PRAYER

Heavenly Father, hear our prayer this day. So many hopes fill our hearts and minds that our eyes naturally turn to Thee. Show us the steps which are necessary to transform these hopes in the lasting and sterling qualities of Christian faith. Give us the assurance of things hoped for.

II. THE ASSURANCE OF PURPOSE IN THE UNIVERSE

MANY of us today need assurance that God is back of this universe —that there was a purpose in its creation and that it is moving in a definite program. We need the assurance expressed by Alfred Lord Tennyson that there is

". . . . . one far off divine event,
To which the whole creation moves."

We mortals are always limited in our vision. We see the world immediately about us. As children we judged the whole world by the homes in which we lived. As we grew older it became the school community. Now as adults, and thanks to modern communications, we see an entire world. It is brought to our homes by the newspaper, radio and pictures.

It is a confused and troubled world. There is so much evil in it that we question any divine purpose in its creation. How can God permit the pestilences, the wars, the murders, the oppressions which are daily occurences in this world? Out of this disorder can order come?

Unfortunately we are still limited because we see the world only in the eyes of our own time. A little glimpse of history, perhaps, influences our vision. But none of us see the future clearly.

Limited in this way, some of us lack faith in an orderly universe. We fear that some mechanical explosion created the world and that it has neither purpose nor order. In such a concept there is no place for piety. In such a world all must be black. There is no place for the divine spirit. We need to escape such pessimism.

We hope for an orderly world with a divine purpose. Give us faith that the thing hoped for is true.

A PRAYER

Almighty God, Creator of the world, Thou who do'st control the destiny of the world and they that dwell therein, renew our faith in the purposes of the creation and bring to us the satisfaction which comes with the belief that God is in His heavens; all shall be well with the world.

III. GOD IS INTERESTED IN ME

Yea, the sparrow hath found a house and the swallow a nest for herself where she may lay her young. Psalm 84:3.

Jesus knew a heavenly Father who is interested in the afflictions, failures, successes and achievements of his children. He may have had this passage from the 84th Psalm in mind when he said so carefully and comfortingly: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered."

Every Christian hopes that God is interested in him. But in the day of confusion it is easier to believe in an orderly universe than to believe that in such a mighty universe in which each one of us is a very small speck, God could possibly be interested in us individually. Personal relationship between God and the individual, as reported in the literature of the past, was much more prevalent than it is today.

The intimate relationship between an individual and his God is difficult to prove. It is not a matter for logical reasoning. One may, perhaps, prove the existence of God. But the individual must approach him through personal experience. One does not do this second-handed. You learn of God through your own experience with him. For those who are mystically minded, the approach may be easy. For some of the rest of us it is more difficult. History does prove that there have been many people who have found the way to come into the presence of God and reach the conclusion that he is interested in them as individuals. Their experiences have been like those of Job. All of the arguments of his friends failed to convince him that life was just but when, through a mystical experience, he came face to face with God, he understood his own life.

A PRAYER

I know not where His islands lift
  Their fronded palms in air;
I only know I cannot drift
  Beyond His love and care.
And Thou, O Lord, by whom are seen
  Thy creatures as they be,
Forgive me if too close I lean,
  My human heart on Thee.
John Greenleaf Whittier

* Editor, "Church Management."

IV. THE HOPE OF PERSONAL LIBERTY

Am I Not Free?

INDIVIDUAL and political freedom is part of our Protestant religion. The love of liberty, to our forefathers stood next to the love of God. The humblest Protestant in his cottage defended his right to do his own thinking and give his own interpretations to the word of God. He resisted civil encroachment on individual liberties as he would resist the devil. Those of the authoritarian churches might find God through the priest. The Protestants believed in the priesthood of all believers.

Bobbie Burns spoke not alone for rugged Scot but for all Protestants when he wrote: "A man's a man for a' that," Freedom, for us, has a place near our Bibles.

It is because of this heritage that we fear the rise of the all-powerful state and that we have grave doubts when we see the political bodies infringing on our individual freedoms. Not alone in the socialistic and fascist nations have we seen the individual submerged in the program of the state but we are conscious that a similar movement is taking place in the United States. A system of licensure is curbing our physical activities, the growth of labor unions is restricting our choice of callings, more and more our daily activities are prescribed by the all-powerful state.

Even the free churches have fallen victim to this oppression. Uniformity is the keynote of the era. Individual churches yield to ecclesiasticism. Executives in free churches assume the power of dictators.

Saint Paul believed that he was free. He gloried in this freedom. He preached and founded his churches without first securing permission from the apostles. He defended this freedom as one of his God given rights.

It is but natural that we Protestants, watching the clouds above the growing totalitarian states, should ask for the assurance of personal liberty. We need that faith to stand against the wrong majority; the courage to make our own decisions, the will to resist the tyrant wherever he may be.

A PRAYER

Almighty God, Author of man's freedom, give us an appreciation of the liberty which has, traditionally, been ours. We are glad that we were born free and that our minds' face never yielded to enemies which would enslave us. Give us the sensitivity to note the encroachments upon this freedom and prepare us for resistance. Give us the necessary assurance that we shall believe that mankind shall be free. *Amen*

V. THE ASSURANCE OF PERSONAL IMMORTALITY

Thou wilt not leave us in the dust,
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou has made him: Thou are just.
Alfred Lord Tennyson

THROUGHOUT time personal immortality has been the hope of man. It has been one of the cardinal principles of the Christian faith. Life on earth might be dreary and bitter but the saint dreamed of the world to come when he would receive a just reward. We have buried our loved ones strong in the faith that we will again see them face to face.

Since Christianity passed from its pioneering days into the sobriety of maturity we have noticed that the faith in individual immortality has been dimmed. We hear about biological immortality and ethical immortality and the continuity of a life through our descendants but there has been a lessening faith in personal survival beyond the grave. The weak assurances of so-called Christians frighten us as much as the pronounced disbeliefs of atheists. We need a strengthening of this faith.

If there were no immortality, I still believe that the Christian life is worthwhile. The person who honestly lives by the principles of the New Testament does receive a reward in this world. But a continuing life beyond the grave seems the crowning reward for those who have sought to build the eternal qualities in their earthly lives. Material evidences of personal immortality are few indeed. There is one, of course—the resurrection of Jesus Christ. Because he lives we shall live also. But this evidence needs to be supplemented with the assurance that this condition for which we hope is a real experience.

A PRAYER

Almighty God, Father of our Lord Jesus Christ, help us to understand that we, thy children, who share the experiences of his life, may also share the glories of eternity. Teach us how we may build the qualities of eternity into our daily lives. May we live in thy spirit. Under the guidance of thy presence prepare us for the home, not made by hands, eternal in the heavens. *Amen*

VI. THY KINGDOM COME

Thy Kingdom come; thy will be done, on earth as is now done in heaven.
—Matthew 6:10

The Lord's prayer is probably the most recited prayer of all time. It is the common denominator among Christian sects and, perhaps, among the various faiths. It is simple, direct and satisfying. In times of political persecution it has been used by the saints to strengthen their faith in the Kingdom which is to come. In days of prosperity it has been a necessary caution to us who feel that the welfare of the state is sufficient. When the world has worshipped mammon Christians have looked forward to the day when the kingdoms of the world will have more of the spirit of Jesus Christ, our Lord.

Ours is the day of great nations. Armies of a size never dreamed by the Caesars have made the earth quake with their maneuvers. It is hard to reconcile armies with the gentleness of the man from Nazareth or power politics with the Christian concept of service.

There are some who take refuge in the thought that "His kingdom is not of this world." But the prayer he gave us definitely persuades us to believe that his kingdom shall be established on this earth. Shall we not look for it and pray for it?

We do well to hope for that kingdom. It is not necessary that it come tomorrow or in your life or mine. The mills of God grind slowly. But we need the stimulus of the faith which comes from the belief that the spirit of Christ will eventually control the kingdoms of this world. It is not necessary for us to be on the side of the present majority but it does seem mighty important to be on the side of righteousness and to believe that eventually the nations of this world will do justly and love mercy and walk humbly with their God.

A PRAYER

Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, on earth as is now done in heaven. We who would serve thee look for the coming of that kingdom. We pray for the ultimate triumph of thy righteousness. Give us greater faith in the strength of Christian ideals. May the kingdom visualized by our Lord and Saviour shape the names of this earth. Give us that assurance. *Amen*

New Books

(*From page 72*)

Christian Education

Fundamentals In Christian Education: Theory And Practice, edited by Cornelius Jaarsma. William B. Eerdmans Publishing Co. 482 pages. $5.00.

This is a book of forty readings on the theory and practice of Christian education. Seventeen of the outstanding Reformed educators from America and Holland examine critically the progress made within the framework of their own Reformed faith. The editor, who is professor of Education at Calvin College, adds to each of these readings a summary of its key thoughts which helps to point-up the crucial issues in Christian education.

The book is divided into three parts. The fourth section is a summary. The first part, consisting of nine chapters, presents the basis for Christian education. Lankamp, Zweep, Van Til, Jellema, Berkhof and Schultze are the contributors to this section. Part two outlines the aims of Christian education. The chapter written by Henry J. Ryskamp on "The Social Aim in Christian Education" was the most interesting one to the reviewer. Here we find the author suggesting that "We want to get away from the catechetical method of imparting knowledge." Part three is the core and largest portion of the book. Its twenty-one chapters discuss the organization and implementation of the program of Christian education. Such subjects as the "Christian View of the School Curriculum," "Teaching According to the Ways of Child Life," "Education as Self-Direction" illustrate the subjects emphasized in this section. The last chapter in this section and written by P. Lankamp and L. Vander Zweep, entitled "Philosophy and Educational Trends," summarizes the present views of this group of writers very well. The last three chapters, forming a conclusion to the symposium, point out the antitheses in education and suggest methods by which teachers of the Reformed Church may improve their instruction.

This volume will serve two purposes. It will be a source of information for those preparing to teach in the Reformed Church. It will also describe to those outside that church the present religious aims and practices of that Church.

W. L. L.

Writing For Christian Publications by Edith Tiller Osteyee. Judson Press. 197 pages. $3.00.

This is a work-shop book, very simply written, very usable for a class study on how to prepare manuscripts for Christian publications. No detail is slighted. At the close of every chapter there is a home-work program outlined.

The book starts from the earliest beginning. How to prepare, with 33 suggestions. What kind of paper to use. Where to put your name. How to space; footnotes, quotations, rules for mailing; usages to use and avoid; a chapter of syntax and sentence construction; punctuation; paragraphing etc. Many types and styles of writing are offered and criticized.

The author is the founder of the Christian Authors' Guild, a correspondence school for those who choose to write. This text book is a study course based on her experience in directing students in the field of religious journalism.

O.L.I.

Religion in the British Isles

ALBERT D. BELDEN, OF LONDON

A Narrow Escape

THE Billy Graham Mission to London is on the eve of commencement as I write. This is the biggest thing in Evangelism that has ever come to this hoary Metropolis—the largest City in the World. How Dwight L. Moody and Ira D. Sankey would have opened their eyes at a Campaign Fund of £100000 and an auditorium seating 20,000 people (and a Dog-racing track at that)—the Harringay Arena, N. London!

The Mission nearly had a nasty spill before it began. Our leading Labour national newspaper, The Daily Herald, reported a quotation from the Billy Graham Calendar published in the States putting the blame for Britain's empty Churches (which are not so empty) and the godlessness of the nation on to Socialism. A flame of fierce indignation rolled all over the country. For Socialism in Britain is rooted in Christian conviction and roughly half the electorate of the nation is enthusiastically for it.

The cloud has rolled away, for the time being, upon Billy Graham's expressed willingness to apologise to the British Labour Party and the explanation that the word 'socialism' was changed to 'secularism' when the first draft of the Calendar came under Dr. Graham's notice.

There are enough irritations operating just now between U.S.A. and Britain without running the risk of Christian Evangelism being regarded as a secret weapon of Capitalism.

I hope in my next article to give a summing-up of the effect of Dr. Graham's visit to London. Let him have all our prayers.

A Wise Word And Good News

The following is taken from *The Church of England Newspaper*—the most outspoken religious weekly in Great Britain: the editor is answering the contention that Christians in England should not, because they cannot, judge the racial question in South Africa. He replies:

It must be pointed out that the adherents of *apartheid* in Africa are not really in a position to form an independent judgment in this matter. If only in fairness to themselves that needs to be said. They are too intimately involved in the whole situation to see things clearly and objectively. A great deal of their prejudice against the black races is due to the historical circumstances in which they find themselves. They have been brought up in a tradition which teaches them to regard themselves as the chosen people of God and to view the coloured folk as inferior beings, belonging to a lower order in the scale of humanity.

The sense of racial superiority, however false it may be in fact, however fantastic it may appear to the enlightened Christian conscience, is nevertheless deeply ingrained in these people. Small wonder then that their thinking is distorted and their judgment unbalanced. And small wonder that by steadily pursuing their policy of apartheid so as to ensure that the native population has little opportunity of rising to a higher social, cultural and intellectual level they have little difficulty in persuading themselves that their opinions are right—and are even able to produce 'evidence' to that effect.

Here clearly is a case where the 'outsider' can claim an advantage over those on the inside. Christian people in this country, far from being incapable of judging the racial issue in South Africa because of their remoteness, are able to judge the better by reason of their remoteness.

Yet the fundamental issue at stake is perfectly simple. Is God, or is he not, a respecter of persons? Does he, or does he not, judge men by the colour of their skins? If the answer to those questions is no, then it must be granted that apartheid undermines the very foundations of Catholic Christianity and makes the cross of no effect.

Because this is at root a theological issue, involving our very conception of the nature of God and man, we welcome the recent announcement that the Dutch Reformed Churches have taken a fresh initiative in regard to the problem and have invited the leaders of the English-speaking churches in South Africa to confer with them on 'the application of Christian principles in our multi-racial land.' Most significant of all, the conference to be called

(*Turn to page 77*)

A Funeral for THEY

GEORGE STOLL*

A branch of a business house had a funeral for THEY. Everyone there from manager to janitor attended the funeral. Someone fixed up a box for a casket. In it was placed THEY. And the whole organization buried THEY. Henceforth and forever no one of them could say "THEY ought to do something about it"—THEY was dead. No doubt about it. THEY was buried. No longer could the villain roam about neglecting responsibilities, making mistakes, passing up messes that should be cleaned up, overlooking things which need to be done. THEY had ceased to exist. THEY was dead and buried.

And all the business, jobs and responsibilities of THEY, THEM AND COMPANY became the business, jobs and responsibilities of WE, US AND COMPANY.

The results were remarkable—so remarkable that it is suggested every church and every community as well as every business house have a funeral for THEY.

With this funeral over,

"THEY should do something about it" becomes

"WE should do something about it."

"THEY should produce, elect and support good officials" becomes

"WE should produce, elect and support good officials."

"THEY should visit the sick and imprisoned, the widow and the fatherless" becomes

"WE should visit the sick and imprisoned, the widow and the fatherless."

"THEY should be doers of the word, not hearers only" becomes

"WE should be doers of the word, not hearers only."

Let's all bury THEY.

Further, let's consider how to be doers of the word and not hearers only. What do you really mean "being doers of the word, not hearers only"? Who is to do what? How do we go about it?

The church today makes splendid provision for getting people to be hearers. This is good. And it really gives them something worth hearing. This is good. The church erects beautiful buildings with comfortable pews. Often it supplies a nursery for the wee youngsters and coffee and doughnuts for the weak oldsters. It has an expensive organ and a trained choir. The sermons are sincere and scholarly. All honor to the professors of homiletics. More power to them and to all the professors. More power to the preachers and to all the promoters of people being hearers of the word.

But we need to be doers. Those fine ideas heard in the Sunday morning sermon—that impulse to serve implanted with such skill and care—may fade away if given no place for expression. Muscles not used atrophy. So isn't it time for the church to make some provision to get people to be doers? Just as every member is expected to attend services and make a contribution, ought not every man be interested in the coming of the Kingdom and have some "other vocation," some activity, project or task which makes a contribution to the thing he prays for when he says the words "Thy Kingdom come on earth"? Who shall plan such a program to develop doers? Preachers? Lawyers? Doctors? Businessmen? Teachers? Production engineers? Social workers? Why not all of them?

Can we not use a theoretical man who seeks truth? Economic man who seeks results? Aesthetic man who seeks the fitness of things? Political man who seeks leadership? Social man who loves his fellow man? Religious man who seeks the highest good? Cannot all these contribute in finding out how to discover problems and how to break down the problems into smaller units and get a group to study how to be doers—not hearers only? Do we not need the keenest men from each of our denominations to study such problems?

Why not ask four or five hand-picked men from each church in a neighborhood—mature thoughtful men—to come together once a month? Ask them to seek the best information available from books, from experts, from personal observation and assign to these persons various community problems. Ask these persons to report back to the group. Then getting the views of each man in the group, see what can be done to help.

In a previous issue I have told stories of how this has worked in the Committee on Institutions of the Louisville Area Council of Churches. Now let me suggest a program of study for a group studying causes and prevention of crime.

While this outline must be brief, we may remember there is real danger from over-simplification. To one, the cause of crime is alcohol—to another, broken homes—to another, poverty—to someone else, lack of education. Some seem to over-emphasize heredity—others under-emphasize it. Of course, alcohol contributes to poverty. Alcohol and poverty contribute to broken homes as well as directly to crime. You may add to the causative factors listed here or take one and study what can be done about it. Hear and read all the authorities you can as you make your own study, but can you get someone to do something about it? What will you do?

I. Groups. Observe groups which run high in crime. In our area the Jews run very low. Mennonites, Dunkards, Amish and other "plain people" run low. Why? Some Jews were questioned. They suggested varying explanations: (a) Pressure of the group to conform to wholesome standards. (b) "Honor thy father and thy mother." (c) "Jews here are in pretty good economic situation. They don't have to steal." Studying racial, national, denominational and other factors will give rise to interesting deductions, perhaps places for study and service.

II. Feeblemindedness. One authority said "40% of the crime comes from 2% of the population—the feebleminded. Such people need special education, supervision or continuous custody. Attention to these unfortunates would not only be humane but it would decrease crime hazards and costs. What ought we to do about it? It is easy to see that some partly or wholly self-supporting institution to care for more of the feebleminded could contribute to public safety and reduce crime costs.

III. Broken Homes. Probably the most frequently mentioned cause of crime. But what causes broken homes? One writer indicated that an unbelievably high percentage comes from preventable incompatibility. A boy falls in love with a pretty face and figure; he becomes her big strong hero. Later they learn that one expects meticulous housekeeping—the other hangs things up on the floor. There is a lack of real determination to make the adjustment needed to make the other happy. Maybe there is an unwise mother-in-law who may mean well. Can counselling avoid small causes that produce big tragedy? Women working, gambling, immaturity, poor management, failure to prepare, lack of religious conviction—other causes for broken homes can be studied. One man who ran a large rooming-house remarked his chief cause of vacancies was that "couples broke up." Asked why they broke up he said drinking seemed to be the main cause. But alcohol and poverty, while major causes for broken homes, are direct major causes of crime.

*Retired Louisville, Kentucky, Industrialist.

Let some one take each as a major study.

IV. Child Labor Laws. At a meeting discussing prevention of juvenile delinquency a group worker with an unusual record of reducing juvenile crime in a problem area remarked on the "surprising amount of crime, both juvenile and adult" in public housing projects. "Wouldn't you expect that"? asked a business man. "Those socialistic schemes put a premium on poverty and take incentive away. People must move out if they earn too much. It is like child labor laws. I have asked privately sixteen educators, principals and superintendents of schools if child labor laws were a major contributing factor to juvenile delinquency. Thirteen of the sixteen said 'Yes'." "Well, I'll agree with that." said the group worker.

Some one should get more facts and consider what can be done to restore the right to work with the sense of importance and cut down the feeling of rejection and the "world owes me a living" attitude. Exploitation of children should be guarded against. Let's not work too fast but let's restore the right to a full life with safeguards. If mama were to stay home and let Johnny help earn it might do some good to the American scene. (The writer was one of those well-meaning people who promoted "stronger child labor laws.")

V. Alcohol. I asked a warden the greatest cause of men being in prison. He said, "I think it is whisky." He gave a clear and impressive statement in support of his opinion. A trained social worker with years of experience in a penal institution dealing with misdemeanants said drink was the precipitating factor in over 80% of the cases. A child-caring institution man—a man with a lifetime in institution work—said the use of alcohol by parents was the biggest cause of children coming to his institution. A visitor to the booking desk where people are brought remarked "The rich ones are alcoholics and the poor ones are drunks." Mrs. Bonnie Brown Heady, explaining her part in the Greenlease kidnapping, said, "I think anyone will find if you drink from one to two fifths of whiskey a day for a year and a half that your brain doesn't function properly."

If some new substance as poisonous and if some outside enemy as vicious as alcohol were to show up suddenly all over the American scene, we would concentrate on effective methods for combat and protection. But alcohol is old; we have become weary, divided and case-hardened. Those who profit by it have curried favor by many means, including gifts to such charities as will accept them. Universally, Christians deplore its ravages. Cannot some one come up with a way to stop its promotion through media which enter our homes and influence our life?

VI. Education. Education seems deficient in most prisoners. Truancy seems to be a common start in juvenile delinquency. This seems an area for more emphasis on the visiting teacher, and the understanding social worker. School men can tell a lot about this.

VII. Poverty. This is often, sometimes fanatically, given as a crime cause.* If I loved my neighbor as myself I would want him to save and invest the same as I do. Yet workmen in America receive several times as much in purchasable goods as workmen in a large part of the world. Who in America has a right to be poor? But the worker has not been trained to plan his finances and have a reserve to own his share of the tools and to get his share of the return for such ownership.

A true story will illustrate. A colored woman approached her employer who had helped a number of employees by lending part of the down payment on a home. "I've only got $300.00—the down payment is $800.00. I bin savin' but things is so high." "By the way, could you use a coat?"? "I just bought one yesterday—give $100.00 for it." "Gave $100.00 for a coat! Why Susan, my wife never paid that much for a coat in her life. Why would you pay so much for a coat"? "To wear to church, You see, it's like this. The Lawd, He looks on the inside but the peoples they looks on the outside an' I don't want to be 'shamed when I go to church."

Can't we take an interest in getting people to resist group pressures causing poverty?

With THEY, THEM AND COMPANY out of the way, there are many problems for WE, US AND COMPANY to divide up among ourselves and get busy on their solution so we can be "doers of the word and not hearers only."

* Note the crime curve in hard times.

Religion in the British Isles

(*From page 75*)

will include Africans in its membership. This may well prove to be a turning point in the story of racial relationships and is a move which calls for the prayers of Christian people throughout the world."

The Church Of England Assembly

Clergy Pensions and Recruitment for the Ministry were the major items in the first part of the Spring Session of Church Assembly at Church House, Westminster, earlier this week.

Both Houses of the Assembly met separately on Monday afternoon before the beginning of the formal session.

The House of Clergy had before it the new proposals for clergy pensions, and Canon J. Brierley (Lichfield) told of retired clergy and their wives who after years of good service, were in dire stress to know how to live from day to day on their slender means. It was now proposed that they should have a minimum of £300 a year.

With regard to the effect on the pensions of the National Insurance Act pension he wished to point out that the Commissioners had only reserved to themselves the power to reduce the pension from £300 a year to £260, but it did not necessarily follow that this reduction would be made. It had been said that it would be better to ignore the National Health Insurance pension and make a payment of £280 a year, but he did not believe this would be actuarially sound.

(*Turn to page 80*)

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NEW PRODUCTS for CHURCHES

A postage free card facing page 74 is attached for your convenience in requesting information or materials mentioned in New Products items. Indicate on the card the number of the New Product in which you are interested.

JOHNSON'S WAX OFFERS BOOKLET, FLOOR CARE SERVICE

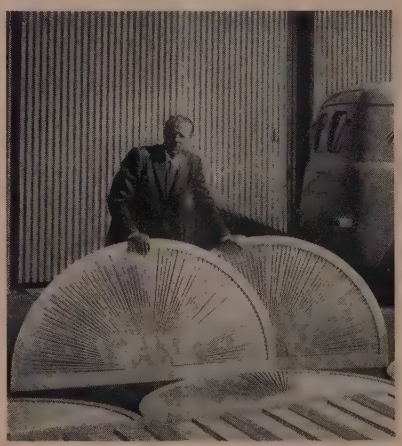
Treating new floors, curing the sick, and tips on day-to-day maintenance are packed into a 19-page illustrated booklet offered to churches by S. C. Johnson & Son, Inc. Both the text and pictures take the sexton step by step through the floor care problem. Different methods are proposed for rubber tile, asphalt tile, wood, cork, linoleum, vinyl, concrete, terrazzo, and gymnasiums. Some very practical suggestions are given by the wax manufacturers for floors crackling, curling or drying out, loose tile, pitting or roughness, streaking of wax, and many other specific "illnesses" of floors. If the booklet does not treat your particular problem, Johnson's consulting service will answer individually questions submitted to them. The booklet and consulting service are without charge. New Product No. **4541**

FREE BOOKLET DESCRIBES CHOIR ROBE FABRICS

Choir and pulpit gowns now may be obtained made of the new scientific fabric, "Wonderloom." E. R. Moore Company, long time supplier of the needs of churches, introduces the fabric prepared by a color-fastness process. You are assured the color will remain in the robe during its life because the dye is added while the cellulose acetate is still in the liquid stage. Thus, the color is "locked" while in solution, and before it becomes yarn. Eastman-Kodak developed this fabric after twelve years of research. Since original robes retain their color, there is no problem of matching when additional robes are purchased. Before purchasing robes or gowns the company invites you to look over its brochure—a Wonderloom Fabric Selector with 14 different color swatches. For a free copy of the booklet write concerning New Product No. **4542**

HOW TO CARE FOR ASPHALT TILE FLOORS

A new and interesting folder on the maintenance of asphalt tile floors in churches and other institutions has just been issued by the Asphalt Tile Institute. It gives advice on the frequency of maintenance operations and the general types of equipment required. Detailed instructions for sweeping, washing, and waxing the floors are included. There also are recommendations on proper casters, glides, and furniture cups to use in order to protect the floor against permanent indentation. Copies of the folder may be obtained without charge by writing regarding New Product No. **4543**



SUNBURST SHUTTER FOR SANCTUARY

The world's oldest and largest movable shutter manufacturer offers "sunburst" shutters for the church sanctuary. Paul Heinley and his staff recently installed the above shutter in the Central Presbyterian church, Fort Smith, Arkansas. The church's louvres were made of special fractional lengths and twist-fitted as boat-builders do to produce curved parts. Shutters were 10 feet to the circle heads and a good 13 feet high with the custom sunbeam circle head top. In addition to their decorative value, the manufacturer claims these shutters offer fingertip control of light and air since each panel can be individually adjusted to keep sunglare out without shutting off air or desired light. New Product No. **4544**

NEW LADDER IS SEXTON'S DELIGHT

The church sexton will appreciate the lighter, safer magnesium ladder now being manufactured by the Abbeon Supply Company. It weighs about half as much as a wood ladder and has a steady broad working platform about 2 feet from the top. New light weight magnesium safety platform step ladders offer other advantages for the man who has to use them, such as: hard-rubber, non-skid feet, conveniently placed bucket rack and a top tool rest. It folds compactly and is easily stored. The big six foot ladder sells for $29.00. New Product No. **4545**

FIRE PROOF SHINGLES FOR CHURCHES

Each year church buildings worth millions of dollars are destroyed by fire. To minimize the damage builders have sought new fire proof materials such as CAREY Fire-Chex shingles used by the Mount Zion Presbyterian Church, Rose Hill, North Carolina. Members of this church and local authorities give credit to Carey shingles for preventing the spread of fire and

"saving our building." Produced by The Philip Carey Mfg. Company, the shingle is the first and only one to win Underwriters' Laboratories, Inc. highest fire-protective rating—Class A. Longer life and greater beauty also is claimed for these shingles. If you are building or re-building and desire more information about this material write for information on New Product No. **4546**

MAGNIFIER LENS DOUBLES LIGHT BULB INTENSITY

The "Hi-Brite" Magnifier lens is now being marketed with the promise that the light intensity of any ordinary bulb up to 100 watts may be doubled. A 60 watt bulb would give 120 watt intensity. White light is directed to a desired point in a concentrated pattern. The lens, which retails for $1.00 (3 for $2.50 and 6 for $4.75) is held by a specially constructed wire clip. There is no metal rim to cast a shadow. Just clip it on and get the improved lighting on the present equipment in your church classroom or office, the Hi-Brite company says. New Product No. **4547**

MEMORIAL PLAQUES FOR YOUR CHURCH

Increased use of memorial plaques in churches makes timely the current catalog No. 42 issued by Spencer Industries, Inc. The company distributes plaques of bronze, aluminum, brass or plastic in a wide price range specially designed for either indoor or outdoor use. The manufacturer aims to give the plaque a dignified appearance whether one memoralizing an outstanding member, a series of individuals for war service, or an individual donor of a chapel or organ. New Product No. **4548**

RECORD PLAYER PROVIDES DISCUSSION CONTROL

Now in production is the DuKane Corporation's newest audio-visual aid, a three-speed, 13-pound, record player which provides "discussional control" for the church school teacher. The teacher by a touch of a finger can start and stop records instantaneously to allow for comment or student discussion, without losing a syllable of a recorded sound. DuKane points out that modern educational techniques call for immediate discussion of a significant event. The old style record-robot spinning out of the teacher's control, can impose too many events too quickly for accurate recall. Designed as a "learning device" as well as a "listening device," this Recordmaster has a fold-back cover which becomes a projector stand for showing stripfilm or slides. The projector conveniently plugs into the player's instrument panel to eliminate one extension cord. Sales price is $69.50. New Product No. **4549**

HUSKY ALL-PURPOSE CHAIR INTRODUCED

Hostess Folding Chairs now are being styled to meet the demands of the church social hall, classroom and sanctuary overflow. Designed by the Brewer-Titchener Corporation, the chair features a rugged, all-steel construction that combines lightweight with exceptional rigidity. Chairs open and close noiselessly with a single motion. Full size upholstered seats and backs fold together to protect upholstery while in storage. Rubber tipped feet banish noise and chair sliding and protect floors from becoming marred. New mar-resistant, baked enamel finishes are available in 14 colors. Contrasting upholstery is provided in two fabrics of many colors. An easily attached all-steel upholstered Kneeler available for fellowships desiring it. The Kneeler comes in lengths to fit 2, 3, or 4 chairs. New Product No. **45410**

COIN COUNTING MACHINE 15 TIMES FASTER

Laymen and minister alike will rejoice with a new portable coin counter. It counts and packages the collection for bank deposit fifteen times faster than the work done by hand. Klopp Engineering, Inc. makes these claims for its counter that folds compactly, weighs only 14½ pounds and is equipped with a carrying handle. Complete accuracy is another feature of the new device. A single adjusting knob is all that must be set. If the coins are being packaged, a second knob is turned to the number of coins per pack and coin flow and count automatically cut off when the stipulated numbers of coins have been packaged. New Product No. **45411**

TWO PENNY PICTURES DEPICT CHRIST'S LIFE

Attractive pictures of the life of Christ are available as a teaching aid for 2 cents each. Perry Pictures offers fifty sepia pictures of this type, size 5½ x 8, for $1.00. Seasonal religious themes, history and natural history, are among the many pictures represented in Perry's complete Catalogue of 2,500 illustrations. For reference use in libraries the company also has prepared a catalogue of 1,600 Miniature Illustrations. Cost is 25 cents and includes two pictures, a Bird picture in colors, and a list of extra size (10 x 12) bird pictures in natural colors, and large pictures for framing. New Product No. **45412**

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New Fold-O-Matic folding machine, $110.00; Elliott Addresserette, $49.50; Master Addresser, $24.50; Print-O-Matic card printer, $15.75; full-size Print-O-Matic duplicator, $59.36; supplies. Prepaid. **Donald F. Rossin Company, 423 South 5th Street, Minneapolis 15, Minnesota.**

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Religion In the British Isles

(*From page 77*)

State Pension

The Archdeacon of Manchester, the Ven. A. Selwyn Bean, having seconded the resolution, Canon A. P. Shepherd (Worcester) moved that the amount of the clergy pension should not be made dependent upon the receipt of a State pension.

The Archdeacon of Manchester said the introduction of the State pension into the calculations was not new, and if the State pension was looked on in the light of a reduction that was a wrong way of looking at it.

Canon F. McConnell (Southwark) said that about 300 men were now drawing pensions from the Clergy Pensions Board; by 1958 there would be about 3,400 pensioners, and in ten years' time there would be over 4,000. Four thousand pensions of £300 a year were going to cost £1,200,000, and he thought it questionable whether the money available would reach as much.

The House passed a resolution welcoming the new proposals.

Modern Churchmen And Marriage

The proposed new Canons on Marriage, recently discussed by the Convocation of Canterbury, have been criticised in a statement issued this week by the Council of the Modern Churchmen's Union.

The proposed canons would take away from the parochial clergy the discretionary power to remarry the innocent party after divorce, and the council, which says that this power should remain with the incumbent, is "keenly disappointed" at the "meagre concession" made in a recommendation by the bishops that in such cases an incumbent be allowed to offer prayer to God privately in church with and for those who, after being through the divorce court, had contracted marriage before a civil registrar.

The council's views, add the statement, are:—

1. We wholeheartedly support the bishops in their desire to safeguard the sanctity of marriage, and to emphasise the responsibilties attached to it.

2. We submit that this can best be done, not by restrictive regulations, but by leaving with those who have the direct pastoral responsibility and first-hand knowledge of the circumstances involved the discretion to act in the best interests both of the local Christian community and of those who earnestly desire to continue in its fellowship.

3. We submit that normally the exercise of this discretion could best be met by the authorisation of some form of public service to be used in church following the civil marriage, it being made clear in the form of service itself that it is not a remarriage, but a service of prayer and dedication.

4. We are not prepared to regard those who have been through the divorce court as necessarily coming within the Prayer Book's category of 'open and notorious evil livers', who shall be restrained from coming to holy communion or treated as excommunicated persons.

5. Notwithstanding the foregoing, the statutory right remains with an incumbent to conduct the remarriage of a divorced person in his church if, after careful inquiry, he thinks it right to do so. We would urge upon all incumbents their responsibility in this matter.

6. Finally, we would urge that the whole question of the treatment of divorced persons requires further study, with due regard to the responsibilities of the Church in upholding Christian ideals of marriage.

Attack Upon M.R.A.

The columns of the *London Daily Telegraph* recently contained a letter of fierce attack upon Moral Rearmament, as its work is now described by The Oxford Group (which incidentally had as much right to the term 'Oxford' as did The Oxford Movement in Anglicanism of a more distant former period). The attack was effectively countered by a statement signed by seven Free Church Leaders with the notable exception of Dr. Donald Soper, President of the Methodist Conference. They concluded their letter with the following:—

"For thirty years the aims of the Oxford Group has been, in Dr. Buchman's words 'A Christian revolution whose concern is vital Christianity' and this is its aim to-day."

Dr. Soper is following up the attack in a series of articles in the Labour weekly, *The Tribune,* but Moral Rearmament has a clear answer to all the lines of his criticism.

Also nine out of the Bishops of Sweden wrote to the *Times* supporting the work of the Oxford Group.

Is there a religious movement that is perfect? If so, I would like to hear of it. Is there one that has not, in the main, and in the major instances, failed

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to do untold good? I do not think so. Can we not go back to the mind of Our Lord who, when confronted by the disciples with a man whom they described as "not one of us", replied "He that is not against us is for us." Did he gently stress that proprietary 'us'?

As the grass grows by crushing, so do religious movements thrive on opposition.

A Remarkable Woman—Sarah Chakko

The death occurred recently of Miss Sarah Chakko, one of the Presidents of the World Council of Churches, and one of the most trusted and beloved leaders in the ecumenical movement.

Her background was the Syrian Orthodox Church in Travancore, but through the Student Christian Movement she came in touch with Christians of other churches and nations. She became the head of the Isabella Thoburn College (under Methodist auspices) in Lucknow, was for years President of the Y.W.C.A. of India and a member of the Executive Committee of the World Y.W.C.A.

She served on the staff of the World Council of Churches for one year and visited many Churches in Europe and America during that period.

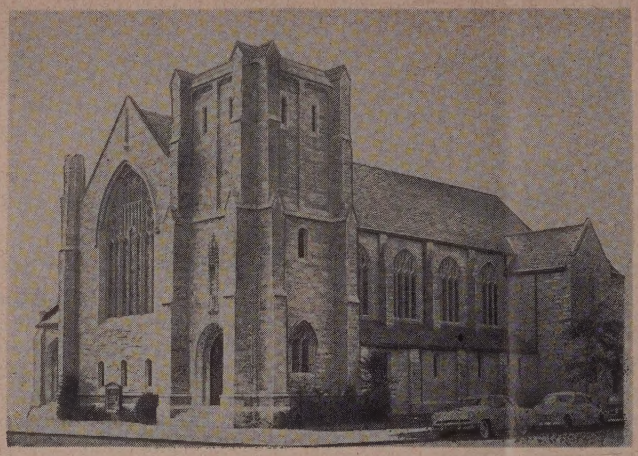
What Is She Saying?

(*From page 43*)

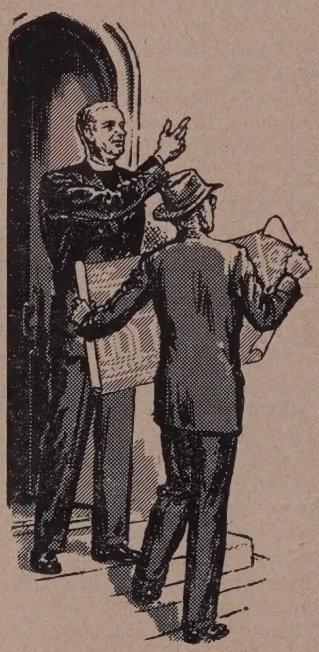
can see why it is that they are tactless. At this point we begin to see them as different people and their tactlessness actually can have meaning for us. We often forget that the very fact of their tactlessness speaks of a need in their life which has not been met. These brief day to day contacts which the minister's wife has with the people of the parish can be of tremendous importance to the parishioner who is struggling with the seemingly herculean task of becoming a well balanced Christian.

There is a sharp line of distinction between understanding one's motives and in judging one's action, and this line needs to be clearly defined and thoroughly understood so as never to be crossed. It is one thing to understand and sympathize with a person and his many problems, but it is an entirely different thing to stand on the outside of that person and judge him simply by the things which he says and does. The temptation to judge other people and to make ourselves a norm for this judgment is ever with us, and falling into this temptation means a tremendous undermining of the felicity of the church.

To be a well integrated minister's wife is asking a great deal of any woman as it is by no means an easy accomplishment. However, to attain this level of maturity is to attain peace of mind and a sense of well being that is reward



"Time destroyed everything but the roof!"



"Our church built many years ago was constructed by the community's first settlers. The old structure required renovation. When building funds were available, we consulted our architect. We were amazed when he told us practically everything but the roof had to be restored. Imagine! after such long exposure to the elements, the slate roof was in perfect condition.

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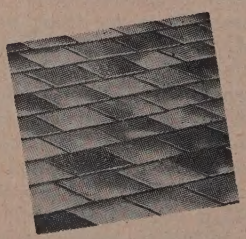

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enough for the effort made in this achievement.

These people who speak to us in such a strange "language" are actually speaking of a gratitude which we should possess simply by reason of the fact that they come to us for help, as we could be taking our problems to them instead! They speak also of an inner security and fullness of life which they so greatly desire and seem to find in us. What are they saying? Only when we listen to what they actually are will we hear more clearly what they say.

America's Greatest

(*From page 62*)

There was another successful businessman in a Midwestern city, an alumnus and trustee of a college which was trying to raise a substantial capital fund. When the president of his Alma Mater asked him for his contribution, the trustee excused himself for a few minutes, during which he inspected carefully his portfolio of investments. Returning to the interviewer, he announced that he could not give anything because he found all of his investments in prime condition and had no "bad" stocks to discard! He was a bit like the housewife who, when asked to make a donation to the church supper, picked out a can of fruit slightly spoiled which she thought she could spare.

Dr. Claude M. Fuess, headmaster emeritus of Phillips Academy, Andover, Massachusetts, tells in his autobiography about a man whom he solicited for a gift to the Academy. Dr. Fuess stressed the need for funds by emphasizing that the Academy had had an operating deficit the year before. "A deficit?" asked the man. "A deficit? I guess you need a new management."

There was also a man whom I never saw, and that is part of this anecdote. He was a trustee of a little college in a southern town which was about to launch a campaign for a modest, but badly needed, capital fund. He was the wealthy man of the town; his mother, his wife, and his daughters were all alumnae of the college and the family was devoted to the institution. He was an active trustee and, as such, had voted for the college to launch the campaign. But as the time for the solicitation drew nearer, he became more and more nervous. I was due to arrive in the town on a certain day to attend the opening dinner of the campaign, but when the occasion came to pass Mr. Trustee was not present. He was home in bed—sick and worn out from the thought of the money he would be asked to give. I learned later that he made a good recovery after the campaign closed. I have often wondered if he got as much from the use of the money he saved as he would have enjoyed had he given it to the college.

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"Recently I picked up a copy of WELLS WAY at our First Baptist Church here. I would like very much for you to put my name on your mailing list . . . At a stewardship class in our Leadership School recently I substituted one night for the teacher and quoted liberally from WELLS WAY." — *Codie D. Bell (Baptist Layman), Fargo, North Dakota.*

"I think it would be good if all members of my Vestry received WELLS WAY."—*The Rev. Donald M. Ledsam, Rector, Trinity Episcopal Church, Lewiston, Maine.*

"Thank you for sending me WELLS WAY. I find it always very interesting and have repeatedly drawn some very good help from it."—*Rev. W. J. Baese, Pastor, St. John's Evangelical Lutheran Church, Beloit, Wisconsin.*

IN THE CURRENT ISSUE:

Dr. Merle Reade Swihart, Minister, Glenshaw Presbyterian Church, Glenshaw, Pennsylvania tells

How His Church Lifted Itself Out of Complacency

with a Wells

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(Read "We Doubled Our Giving" on page 2)

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IN THE CURRENT ISSUE ALSO READ

"Why We Need to Double Our Church Budget Giving" (Page 4)

AND

"How to Double-the-Budget . . . the Wells Way" (Page 10)

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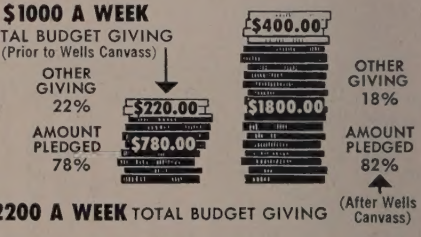

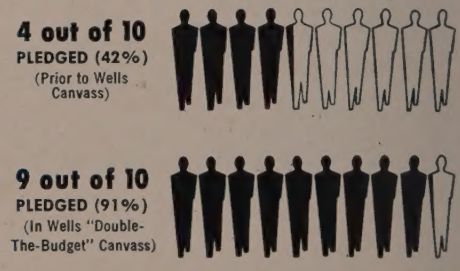

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